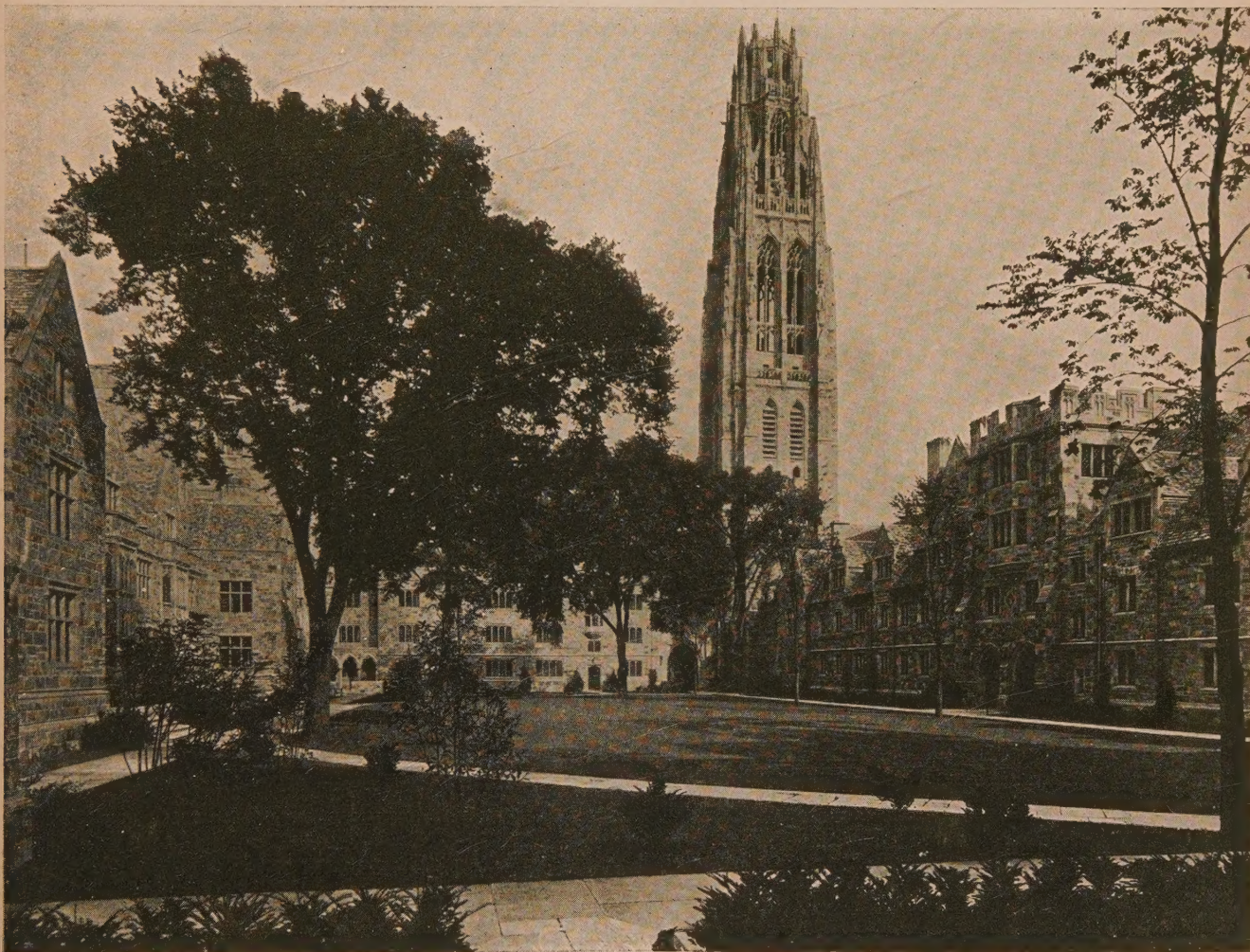


The American Missionary



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THE HARKNESS TOWER, YALE UNIVERSITY

*Happy Is the Man That Findeth Wisdom, and the
Man That Getteth Understanding*



Official Organ of the Congregational Missionary Societies for the Home Field

March

1926

The American Missionary

Official Organ of the Congregational Missionary Societies for the Home Field

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THE AMERICAN MISSIONARY ASSOCIATION
THE CONGREGATIONAL EDUCATION SOCIETY
THE CONGREGATIONAL HOME MISSIONARY SOCIETY
THE CONGREGATIONAL CHURCH BUILDING SOCIETY
THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF
THE CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

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The American Missionary

S. L. LOOMIS, D.D., *Managing Editor*

T. J. SPENCER, *Business Manager*

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The Call for Leaders

THERE is a thrill that never dies in the opening strain of that wild, exultant war song of Deborah:

"For that the leaders took the lead in Israel,
For that the people offered themselves
willingly,
Bless ye Jehovah."

Israel was in desperate need of leaders in those days. Was there ever a time in the history of any nation, or of the church, when they were not needed?

The church of today greatly needs leaders in the constructive work of Christian education. True, every church does not clearly sense the full extent of this need, more's the pity. But the need is there none the less.

One may not approve the remedy suggested by some of those who deprecate what they consider the failure of the prohibition amendment, but no thoughtful person will dispute the truth of one recent statement which names the great cause of failure. The passing of that law marked a disastrous let-down in constructive temperance education, and to the forces of self-indulgence and greed arrayed against prohibition was added the neglect of that which alone can give power to any law, the development of intelligent and disinterested public opinion.

In his stimulating book, "What Ails Our Youth," Professor Coe answers to the question in his title: the same thing that ails their parents, the lack of true standards of value, the power wisely to discriminate and choose between the many and conflicting calls to new and varied forms of experience which characterize our day. Professor Coe also lays the blame at the door of educational neglect and faulty ideals.

Where shall we look for the highest standards of judgment, the most valid sanctions, and the living power that makes for righteousness, other than in the example, the teachings and

the vital presence of the Lord Jesus Christ?

Education is an increasingly complicated process, for it is life, and life becomes more complex with every year. If this be true of education in science and the arts, what can we say of those processes which have for their goal the creation of character and which deal with those mysterious and intangible, though real, relations between man and God?

A recent study of colleges and universities in various parts of the country indicates that teachers in these institutions, large and small, under state control and under that of the churches, are valued chiefly for their intellectual ability and skill in research, with little or no suggestion of character-building as even an important item in their work.

In too many of our Sunday Schools children are being taught as facts things which must inevitably bring disillusionment and a severe trial of faith in later years.

In all of this we are sounding no note of pessimism, merely a call to which we believe the church of Christ is responding in increasing measure. The call is to those who teach in our institutions of learning, that they shall put character-building in the forefront of their planning and bring to the task a greater measure of divinely human understanding and sympathy. To those who teach in our schools of religion the call comes no less surely to fit themselves in body, mind and spirit for the task of giving to our children and youth an intelligent faith that needeth not to be ashamed. To the parents of our children comes the call to make the home a place where God is real and Christ is loved with utter loyalty. To those who control the policies of the church comes the insistent call for thoughtful consideration of the claims of religious education.

New Plans for This Magazine

By ERNEST M. HALLIDAY

IN the April issue THE AMERICAN MISSIONARY will present itself to its readers with several changes in make-up. These innovations, after careful consideration by the Editorial Board and endorsement by the various homeland societies, have been adopted in the hope that they will enable the magazine to perform its important mission with even greater satisfaction than has been true up to this time.

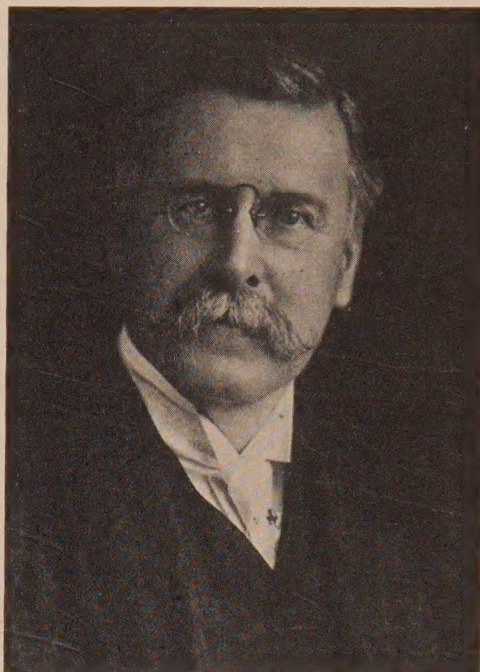
And this is said in modest recognition of the fact that in its present form our monthly is one of the best missionary periodicals published!

The most conspicuous change will be the breaking down of the old partitions between the societies. Hitherto, the American Missionary Association has had a fence between it and the Congregational Home Missionary Society. The Ministerial Boards have not been permitted to stray into the pages of the Education Society. Even the Church Building and Sunday School Societies, members of the same Extension family, have, in our journal, gone their separate ways. Now, all this has passed away. All articles are to be selected and their order determined with especial reference to interest, timeliness and unity. A table of contents will enable our readers to turn quickly to a contribution on the work of any particular society.

Certain new features, too, are being planned; such as a page of brief book reviews and a department of crisp paragraphs from the fields. Typography and illustrations are to receive particular care.

The name of the magazine is to be continued without change. Dr. Samuel Lane Loomis has been chosen Editor. As Managing Editor for more than two years, he has proved his wisdom and expertness. Four Associate Editors, elected, respectively by the four homeland groups responsible for the financing of the publication, will work with Dr. Loomis and, in addition, Contributing Editors representative of other major interests will be asked to join the editorial staff. Contributed articles descriptive of field work will, of course, continue to be welcome.

Mr. Truman J. Spencer, Business Manager, is careful and forward-looking. Under his guidance efforts



SAMUEL LANE LOOMIS, D.D.

to increase circulation are progressing steadily and with a considerable measure of success. The rest of the efficient office force, including Miss Mabel G. Foster, who is in charge of the make-up of the magazine, are being retained in service.

All in all, when THE AMERICAN MISSIONARY makes its bow next month, it will do so with high hope of a warm welcome and with inward assurance of its ability to be increasingly useful. It asks the appreciative support of its friends.

Two Great Meetings

WE are giving all possible space in this issue to two recent conferences of superlative importance.

The National Council at Washington having decided upon certain radical changes in our missionary system, it remained to make the readjustments, the definite provisions, necessary for carrying out the Council's mandate. This serious task fell to that group of denominational leaders which met at Chicago in January. Our readers certainly want to

know what is going on in Congregationalism. We, therefore, commend to their careful consideration Secretary Leiper's account of what was said and done at that meeting.

Even more significant was the Student Conference at Evanston, so admirably reported by our special correspondent. A great, new, spiritual movement in the modern world is already overdue. When it comes, it must, like every other such movement from the beginning until now, spring out of the

heart of youth. To learn that, touched by the Eternal Spirit, our young men and young women

are beginning to see visions and dream dreams of their own, is the best of news.

✥ ✥

The Mid-Winter Meetings

By HENRY SMITH LEIPER

AS I sit down to write a brief story of the Mid-winter Meetings I see a snow-dusted black man with a coal-dusted white horse trying to plow a way through the drifts of a copious snow-storm. Their task seems hopeless; because the accumulation to be dealt with exceeds their combined capacity. Mine seems almost equally hopeless, because the mass of facts to be dealt with exceeds both my capacity as an analyst and the necessary limits of this article. But I take comfort from the analogy: for the man and his horse are trying to make a path and succeeding after a fashion. I shall try to lead the reader who did not attend the Chicago meetings along a brief path through the maze of facts.

From the jovial and friendly fellowship dinner of Saturday evening, January 16, when the sessions opened at the Cooper-Carlton Hotel, to the precipitate scramble of the members of the Commission on Missions to catch their trains during and after the hours of their final session the following Friday, the meetings were characterized by a fine spirit of comradeship. Lord Gray, in his recent "Twenty-five Years," speaks of the duty of members of executive bodies to put their minds into the common lot and to abide by a majority decision when once it has been taken. The will to do just this was present and obvious in Chicago.

To indicate the trend of the "putting of minds into the common lot" and to record the decisions by which we are collectively to abide shall be my task in what follows.

A few general observations may perhaps be permitted before specific actions are recorded. One of the finest things about the conference was the high spiritual note struck by the chaplain, Dr. Theodore M. Shipherd, in his devotional services and in his sermon, followed by the Communion, at the Bryn Mawr Church on Sunday. There was a forthrightness, a genuine freshness and appropriateness about the entire series of his scripture readings and his talks. The prayer services were "in tune with the Infinite." No one willingly missed any.

The emphasis placed on the essential religious basis of all benevolence and the stewardship idea in giving was never absent from the mind of the conference, even when necessity brought the technical machinery of apportionments and budgets into the discussions. At a time when national prosperity is

at a high point and in a year when it is estimated Congregationalists spent one hundred and twenty-five million dollars for new automobiles alone, there was a deep conviction that our failure to come anywhere near our goal in missionary giving is a proof that more than machinery is needed to stir the hearts of the people in our churches. Not otherwise shall we regain our old rank as a leading denomination in benevolent giving.

The increasing independence and self-consciousness of the state conferences were manifest. One felt that even though the magnificent past of national societies was recognized, there was a strong tide of feeling among the state superintendents making for the lessening of national and the increasing of state emphasis. There was a steady insistence upon this idea—even to the point of a qualified suggestion from the committee of five state superintendents that "voting membership . . . of the national societies consist of properly elected delegates from the churches." No one familiar with the missionary history of Congregationalism needs to be told that this is contrary to custom and to the written constitution of several of our greatest missionary agencies. That the *majority* of the voting membership of our societies should be the elected delegates of the churches no one questions. But are we to close the door to a wholesome tonic of individualism which has for a century or more found expression through corporate memberships on a somewhat different basis? Just as we are passing from a time in which the officials of national societies may have wielded an undue influence with the denomination we are passing into a time when it seems likely that state conference officials will come to constitute a new hierarchy. This is written without prejudice as a plain statement of obvious trends seen in Chicago, but how far all this represents the mind of the churches would seem to be an open question. Does the average Congregationalist know what is going on?

The problems of the missionary societies—particularly the American Board and Women's Boards and the American Missionary Association—were before the group in more specific form than in former midwinter meetings. This desirable result was accomplished by the thoughtful arrangement of a series of hearings for all in attendance. A whole

day was given for the presentation of the work overseas, including suggestions as to the content of our missionary addresses in view of the present situation in most foreign lands where work is being carried on. Contributory to this, likewise, were the addresses of the various secretaries at the mass meeting on Sunday afternoon, when brief statements were made concerning the major problems faced by each phase of our world-wide work respectively.

The Baedeker for zigzag journeys through organizational highways was the report of the Committee of Twelve adopted at Washington. A research student viewing the minutes of the various sessions would discover the controlling influence of this document upon which so much devoted time and thought has been spent. From Monday morning, at nine-thirty, when, under Dr. Huget's chairmanship, the bearing of reorganization upon denominational work was discussed, right through to the last session of the Commission on Missions there were constant references to the methods to be employed in carrying out this mandate of the National Council. The various groups concerned—the state superintendents, Board secretaries, members of executive committees, officers of the Commission on Missions and the members of that commission sought all along for methods of adaptation and common agreements more or less openly arrived at. It was inevitable that some things should appear to have been settled more by diplomacy than by democratic discussion methods: but a gathering less given to any objectionable secret agreements could hardly be discovered this side of the promised land. Fear and suspicion may have been present in some minds and hearts, but there was very little of either in the atmosphere one breathed among the delegates in the lobbies or during debates upon the floor of the crystal ballroom.

Concrete progress toward the new scheme of things was made by the three Extension Boards through their Board of Directors. The way of it is this: the administrative work of the Congregational Home Missionary Society and the Congregational Sunday School Extension Society is to be completely unified beginning April 1 of this year. The administration of the Building Society is to be as closely related as its peculiar nature permits. Two administrative areas were marked out—one East, and the other West of the Mississippi. Each division has a secretary; the East, Dr. Bloom; the West, Dr. Moore. The Church Building offices in Boston and Denver are to be discontinued. The work formerly done by a Superintendent of Mis-

sions for the Southeast is taken over by the newly-created office of the Secretary of Missions, Eastern Division. There is no longer to be a director of foreign-speaking work. The duties of the latter are to be administered by four foreign-language superintendents under the supervision of the General Secretary. The four will be: one German, one Scandinavian-Slavic, one Spanish, and one General (polyglot! *sic.*) The Women's Department was continued and is to be coordinated with the women's departments of other homeland societies and the American Board through the Promotional Council. An Editorial Secretary is to conduct all literary and publication work for the Extension group.

Early in the meeting of the Commission on Missions, which convened on the twentieth, came the election, on recommendation of the Nominating Committee, of Dr. F. L. Fagley for one year as Promotional Secretary—the position formerly held by Rev. W. S. Beard and filled temporarily for the past year by Rev. Ansel E. Johnson. The somewhat infelicitous title of "Promotional Secretary" may be changed if a better term can be found by the Promotional Council in consultation with Dr. Fagley. Dr. Fagley is provided with the following elected associates: in the New York office, Mrs. Franklin Warner, Associate Secretary of Promotion; Rev. Harold G. Vincent, Assistant Secretary; Rev. Herbert D. Rugg, Assistant Secretary, (charged with editorial responsibilities); Miss Alice English, Assistant Secretary, (bookkeeping and cashier). In the field two Assistant Secretaries were elected; Rev. Ansel E. Johnson, resident in Syracuse, and Rev. John Stapleton, resident in Washington, D. C. Dr. Fagley will have other assistance provided as needed with the expansion of the work. It is noteworthy that this action places a woman secretary in one of the most responsible positions of the denomination. It is also noteworthy that Mrs. Warner, who comes to this work with a splendid background of experience, is serving without salary. The budget of the Commission on Missions was set at one hundred and fifty thousand dollars.

Dr. Fagley outlined his plans of promotion, which will be fully published later and need not be discussed in this article. It should be pointed out, however, that he proposed to follow the plan of Mr. Johnson to stress education for stewardship, and that his wide acquaintance with the pastors through his activities as Associate Secretary of the National Council, and Secretary of the Commission on Evangelism has given him a knowledge and a viewpoint which will be highly valuable at a time when

all agree our giving needs to be spiritualized and personalized.

It may further be noted here that, as part of the plan of promotion, we are to have a new periodical, to be mailed each individual church member who is willing to have twenty-five cents of his apportionment gift count as a subscription. This periodical is to be a brief news-letter; and the hope is that it can be placed in a very much larger number of homes than are now reached by *The Congregationalist*, *The Herald*, *THE AMERICAN MISSIONARY* and the state papers. It is as if a man who had four canaries should solve the problem of which one to chloroform by buying a fifth and giving it first choice of whatever food he had for the flock. Seriously, however, it does appear that this periodical may serve to give much wider circulation to certain kinds of missionary literature put out by the Commission than is now obtained. The plain fact is that hardly more than ten per cent of our Congregational church members are getting any printed information whatsoever about the World Wide Work. This plan is at least worth trying, though it will make the problem of the older periodicals more difficult than ever. It was decided that the Commission on Missions should subsidize *The Congregationalist* to the extent of fifteen thousand dollars a year.

With the plans for promotion and the new personnel decided upon, the Commission turned to the vexing question of determining the proportions of the total benevolence funds to be assigned to each missionary agency. Recommendations, as usual, were made by the Survey Committee, of which Dr. Robert E. Brown is chairman. Everyone went to Chicago expecting that there might be some changes in the percentages. But not many supposed they would be as drastic as appeared when the committee reported. The major change was due to the larger askings of the states, many of which are feeling the need for much more intensive cultivation if the healthy growth of the churches and a future home base for the missionary enterprise is to be assured. The former state percentage of twenty and five-tenths per cent was increased to twenty-four per cent. This means that in 1927 about one hundred and thirty thousand dollars less will be available for the work of the national societies. Approximately eight hundred and sixty-four thousand dollars out of a conservatively-estimated total of three million six hundred thousand dollars will be used for the missionary work of the state conferences. The main cut was made in the percentage of the American Missionary Association, which was reduced from eleven and four-tenths per cent to nine per cent.

The reason for this was the fact that the Association is not in debt and has received recent large individual gifts. Those closest to the work of the Association pointed out that the absence of debt was due to a settled policy on the part of the Association which has consistently refused to write debts into its budget and that the principle of equalization practically nullified the wishes of large givers whose benefactions are in effect turned into channels other than those for which they bequeathed them. They felt that it was a questionable policy to penalize one phase of Congregational mission work for having scrupulously kept out of debt and having attracted large gifts. The objections, however, were not considered to outweigh the arguments on the other side.

The other percentages for 1927 are: American Board, twenty-four per cent; Woman's Boards, thirteen and twenty-five one-hundredths per cent; Ministerial Boards, six per cent; Education Society, six per cent; Foundation for Education, two per cent; Extension Boards, fifteen and seventy-five one-hundredths per cent. All were reduced somewhat, excepting the foreign Boards; these received a small increase in order to help meet their need.

There was set aside a fund sufficient to enable the members of the Survey Committee in the future to acquaint themselves in advance of the Mid-winter Meeting with the budget-making of the societies. This will somewhat facilitate the difficult work of one of the most hardworking committees of the Commission on Missions.

One feature of the Mid-winter Meeting which was new this year was the convening of the homeland advisory Committee of Thirty-six for purposes of organization. Those who have consulted well their Baedeker to Congregational Reorganization will recall that there is to be a Board of Directors of thirty-six members for foreign work and a similar Board for home work. Eventually these two committees are to form the Commission on Missions. All of the homeland societies sent to Chicago their chosen representatives for this advisory committee, which is to prepare the highway for the Board that is to be. On Wednesday this group met twelve from the Extension Boards, eight from the American Missionary Association, six from the Education Society, five from the Ministerial Boards, three from the Women's Home Missionary Federation, and two from the Foundation for Education. Mr. Lucius R. Eastman, President of the Ministerial Boards, was elected chairman for the period of organization. The discussions held by this committee on the problems of merger were helpful. The

committee recommends to the home Boards that they study the question of a unified treasury and the possibility of unified askings, i. e., a single percentage for homeland work from the Survey Committee next year. They considered the suggestion of the Woman's Home Missionary Federation, which retains its corporate existence but ceases to function independently, that the women members of the eventual National Home Board of Thirty-six should be constituted a Woman's Committee to conserve the values of the older Home Missionary organizations.

This committee likewise faced the problems created by the permissive recommendation of the Committee of Twelve for the legal incorporation of the homeland societies in one new corporation. These are so great as to make it increasingly appear unwise to advance along that line; and the possibility of unifying the work—especially on the promotional side—without legal incorporation makes it appear unnecessary. The aim of the Committee of Twelve, as its chairman told the Committee of Thirty-six, was simply to insure a unified approach to the churches and a thoroughly coordinated work in both the home and the foreign field.

The Superintendents' Conference, together with the Promotional Council which has recently come into being under the chairmanship of Dr. Charles S. Mills, upon the dissolution of the former Promotional Cabinet, met to consider the problems of district officers and regional committees. The superintendents were desirous of having district offices of the present type abolished. They accepted the idea of regional committees. According to the minutes of the Promotional Council, in conference with the state superintendents, the regional divisions suggested are: *New England*, Maine, New Hampshire, Vermont and Massachusetts; *New York*, or *Mid-Atlantic*, to include Connecticut if that state is not eventually counted in the New England district; *Mid-West*, the territory north of the Ohio River and between New York and the boundaries of the Pacific slope, including Southern States west of the Mississippi; *Pacific Slope*, Washington, Alaska, Idaho, Oregon, Northern California, Nevada, Utah, Southern California and Arizona; *Southeast*, as at present. The membership of the Mid-West region, for example, consists of "two representatives for every fifteen thousand church members, or major fraction thereof, of each state conference, such representatives to be divided equally between men and women, plus the state superintendents. No conference is to have less than two representatives in addition to the state superintendent, and the

state superintendents to be voting members." The Executive Secretary of the Regional Committee and those associated with him in the regional staff shall represent both foreign and home Boards in carrying forward the whole Congregational program.

The first regional committee office of the new type was established in Chicago, with Rev. William F. English as secretary. This means the immediate discontinuance of the American Board District office in Chicago, of which Mr. English has been secretary. He will now seek to serve twenty-two states, as indicated above, in the task of helping state superintendents get missionary information, both foreign and home, to the churches. The Pacific slope states indicated their plan to create a regional committee with headquarters in San Francisco, but no appointment was made for this office. The discontinuing of the present district offices in San Francisco seems definite, however, and the new office will probably be set up in the near future. The situation in the East had not reached a sufficient crystallized state for decisions at Chicago relative to the district offices in New York and Boston. But it has already been noted that the Building Society office in Boston is to be discontinued, and there is every likelihood that the American Board district office in New York will be closed. Probably most Education Society district offices will be discontinued in the near future. Obviously a good deal of readjustment is required if definite values are not to be sacrificed by quick and drastic changes.

The functions of the new Regional Committees will be: the conservation of the work and interest of the present women's organizations and the securing of active interest in the work by corporate members of the Boards, who are now more or less figureheads; promotional and educational work under the Promotional Council in close cooperation with the state organizations; the planning of regional conferences, and inspirational gatherings; exchanges of ideas concerning promotion and state work between states. The Chicago Regional Committee will probably have about fifty members.

Nothing whatever has been said about a good many important matters which were discussed or acted upon at Chicago. But in major outline the significance of what happened has been suggested. We move on into the fuller cooperation that is to be with two dominant hopes: one is that in the consideration of method we shall not for a moment lose sight of the actual work which in the providence of God it has been given us as a fellowship to do, the other is that the newer forms of organization will not fasten upon us any sectarianism which

might make it harder for us to unite with other great branches of the Christian church in those new

kinds of unity which we may dare to hope are just around the corner on the road to tomorrow.

Jesus' Way With Men

I. Follow Me

By Secretary CHARLES EMERSON BURTON

SUPPOSE one wants to invite his friend to unite with his church, on what terms ought he to present the invitation? What intellectual qualifications ought the friend to have? What should be his conception of Jesus Christ? Are there theories about the Master that are essential to true Christian life? How much theology must one have? What should be his conception of God, of his own destiny, of the future life? What kind of a character must he have? Should his life be wholly free from wrong-doing? If he joins the church what duties does it involve? Is he to be ready to give of his time and his money for the work of the church? How much ought he to be ready to sacrifice in a business or professional way? Moreover, ought he to have certain emotional experiences? If so, what are they? In short, just how much or how little is required of a person before he may properly be invited to become a member of the Christian church?

In the hope of lending some assistance to those who would like to be helpful to their friends in the matter of church membership we begin with this issue the consideration of the five topics covered in the little handbook, "Training in the School of Jesus," published by the Commission on Evangelism, as a brief but comprehensive study course for personal workers. These studies are based upon the methods and message of Jesus himself in winning personal followers. The first is on the subject, "Follow Me," and deals with the relation of the Christian to Jesus. The second, "Have Faith in God," deals with the conception of God. The third, "Abide in Me," is really a consideration of the Holy Spirit, but largely avoids the terminology which is confusing. The fourth subject, "Strive to Enter In," treats of the Christian life, and the fifth subject, "Love One Another," is really a study of the church. This month we consider the first subject, "Follow Me"; Mat. 4:18-22.

Association With Jesus

The first thing that should be noticed is that Jesus asked his followers at the start to answer practically none of the questions asked above. He simply asked them to be with him; he asked them to come and live with him. (Jno. 1:38, 39.) He attended their social events. (Jno. 2:1-11.) He

lived in their homes. (Mk. 1:29.) He kept company with the common people. (Luke 7:34.) So also with the Pharisees (Luke 14:1) and with the Publicans (Luke 5:27-32). That is, to become a Christian was first of all to become acquainted with Jesus Christ.

We shall do well if we follow his example. What I want to do when I invite my friend to be a member of the church of Jesus Christ is to get him to become acquainted with Jesus. He cannot literally sit down to a table with him as did Peter and John, nor walk in the highways with him as did his earthly friends, but he can read his word as recorded in the gospel, ponder those teachings, study them with other disciples, and thereby absorb the very spirit of the same Jesus who called Peter and John to follow him.

Again, it is possible for them to associate with people who exhibit in their lives the spirit of Jesus; with people who love men as Jesus loved them; with people who serve freely and without thought of the cost, as Jesus served men; with those who pray to God in the simplicity of heart with which Jesus taught his disciples to pray. Now if we have a church in which there are such people, for my friend to become a member of that church is to associate with Jesus Christ.

Aside from perfectly obvious limitations, such as those of grossly immoral character, the above is the determining consideration as to whether my friend is qualified to join my church. Does he want to be a student with me in the school of the great Teacher? Does he want to be a friend with me and others of Jesus Christ? Does he want to have company with me and others in the effort to live the kind of life that Jesus Christ lived and taught his disciples to live? Does he want to join with me and others in endeavoring to extend this friendship with Jesus Christ to men everywhere?

Natural Approach

Assuming that my friend does respond to such calls, whether he knows it or not, and assuming, what is usually the case, that he is a little confused as to the requirements, and hardly knows his own mind, how may I best approach him?

Here Jesus gives us a very practical example. The men whom he was asking to follow him were

fishermen. He approached these men on their own ground; he talked to them about fishing. They were fishermen by profession perhaps because their fathers had been fishermen before them, or it may be that they loved the adventure of the sea or they loved the element of sportsmanship involved. Perhaps it was a profitable business. They may even have had the altruistic motive of being of some service to their fellowmen by providing food for them. At any rate Jesus recognized their motives as being good and simply said to them, "I want you to be fishermen in a different sense; in a much higher sense. I want you to enter on a great, thrilling adventure of fishing for men for their own good." Instantly they saw what he meant.

Applying this principle, what is your friend interested in? Is it business? Then you have a business in which he may be interested, whose values are comparable in kind but incomparably greater in importance. Is it a profession, say, teaching? Then you have a teaching mission on which you want him to enter, first of all preparing for it with the great Teacher. Is he a practitioner of the law? Then you are dealing with great fundamental laws. Is he a farmer dealing with life? So do Jesus and his followers deal with life. This life, however, which works in the soul is infinitely more valuable than that which germinates under the sod. So it would be hard to think of a single interest of importance to which men give their thought which does not furnish a very natural approach to the question of man's relation to his Creator and his Redeemer.

Overcoming Prejudice

These things are said because there has grown up among church people a kind of forbidding thought concerning the question of "personal work" so-called. Around this conception there has been constructed an artificial system of ideas metaphysical, theological and the like, which cause the natural red-blooded man and woman to shy away from this field as being alien to their nature and intended for someone else to take part in.

Let us therefore banish this idea from our thought. Every true-hearted Christian can ask his

friend and neighbor to join with him in becoming acquainted with Jesus and in putting his principles into practical life. True it is that some may have more facility at such work than others, but everyone is given the privilege of some part in this great expression of spiritual friendship.

You do not need to be a theologian; you do not need to argue your case. If you are able to argue, the chances are a hundred to one that your argument will do more harm than good. You do not need to be a blameless Christian; if you were, your life would probably discourage your friend. You need simply to have confidence in Jesus Christ; to endeavor honestly to follow the clear principles of his teaching in your life, and then to say to your friend, "Come and see."

Jesus' Message

If you do desire to give some help in the intellectual life of your friend, study the little outline in the leaflet, "Training in the School of Jesus," giving Jesus' message to the individual concerning himself. It includes:

1. Confidence in him; that is, one needs to believe what he says.
 2. Obedience, or the simple following out in life of the teachings of Jesus. Here there will be no advantages in hiding from men the fact that it means business to obey the teachings of Jesus Christ.
 3. Confession, or the taking of one's stand on the side of Jesus Christ and his church.
 4. Service, or the doing of something worth while in the interest of other people, because we are followers of him who came not to be ministered unto but to minister.
 5. Repentance of sin. Here we come a little close to questions that are metaphysical and theological, but everyone knows that repentance means being sorry enough for our wrong-doing to quit.
- In conclusion, is it too much to ask that every Christian should give some attention to the study of subjects calculated to fit him for helping others into the Christian life? "If ye know these things happy are ye if ye do them."



Youth Wants to Know

The Conference of College Youth at Evanston

A FRIEND of mine received a letter the other day from which I quote the following—using fictitious names for obvious reasons:

"John, Ellen and I are going on a trip to Panama and Honolulu! Ann will be left here, but

she is very much interested in religious work at college and so stays for Sundays, and we get very little of her time. She has just been attending a convention in Chicago, a Fellowship group where they considered all the problems of the world.

Christ love is the thing that must be first even if it means giving your coat to some one else who is cold and having faith you will be kept warm. I tried to tell her and her Dad, too, that there are two sides to all these things, and that her first duty now is to do her very best in college in preparation for her life work. I said, "You give your gloves away to the first person you meet with cold hands, and you can't do good work with your pen on the next examination." One thing they did was to sit up all night coming on the train because they forgot to make reservations. One of the girls did have a reservation and gave it to a mother and young son. I said, "That mother could probably take a day off and rest, and you had need to be ready for college work." I worry about the dear. She believes we do not treat the colored race fairly, and has a friend in an educated colored girl. I say she can be nice to her, but that she should look about her in her sorority for some one that needs her just as much among the white race. Do you think we should leave our girl and go away for two months? I wish I knew of some wonderful book that would make her take a more sane view. And yet—I sometimes wonder if she isn't right, and the rest of us unchristian! Perhaps we should take this money and give to the poor of the world instead of treating ourselves to such a trip."

This is one of many letters which probably have been written in the weeks since the students of America assembled at the Evanston Conference to discuss and evaluate the work of the churches. As one reads it there come down across the years those startled sentences which expressed the same fear of enthusiastic young idealism: "These babblers have come to turn the world upside down!"

Catch the unusual picture of that gathering. Here are some six hundred student delegates from the colleges and graduate schools of the land—including Canada—packing the floor of the Methodist Church of Evanston, Illinois. In the galleries, to be seen and not heard, are secretaries of mission Boards, executives, prominent leaders of religious work. On the platform are students. The program is not cut and dried but flexible. Shall Mr. Smith speak now or tomorrow? It is put to the vote. The plan of procedure is determined by vote after discussion. There is no hesitation about making changes in that plan and prolonging discussion on a theme which proves of unexpected interest.

One secretary in response to a question unintentionally begins his reply with the harmless phrase, "My boy!" There is an instant of shocked silence

—then protest. "We are not here to be patronized! That is the kind of thing we are accustomed to hear from preachers and secretaries and we don't like it!" A more skillful and humorous speaker of the following day slips into the same error. But his unintentional "my boy" is quickly corrected into a genial "old man," and things go happily along with only a good natured roar of laughter to signalize his success in catching himself.

The gathering was interdenominational and representative. It was intent on real group thinking and rather unusually alert and discerning. Preparation had been made in advance and the commissions reporting brought in an excellent series of studies—of mission Boards, of the Federal Council, of the church's efforts to meet the industrial situations arising all over America, of church union in Canada.

There was most apparent an entire willingness to look things squarely in the face and to criticize failure, sham, inefficiency, and obscurantism, where found in church life. There was deep dissatisfaction with denominationalism and a strong urge toward unity. The holier-than-thou attitude was anathema; and so was racial arrogance or anything that looked like it in missionary work. To take Jesus in earnest, and to apply his ideals unhesitatingly to life was the dominant purpose of the delegates—although there were those who did not hesitate to say that they felt his way would not work in the complexities of modern social problems.

The scope of this paper does not permit of a detailed and exhaustive discussion of all that helped to make up the program of this unique conference. But of special interest to many of our readers would be the program for Thursday, December 31. "Christianizing our Civilization" was the general theme—a good one for the last day of the old year and one that could be carried over into the new year!

I. Our field—unchurched masses and unchristianized churchmen.

II. "The social ideals of the churches:

(a) Why we are concerned with industry; private property, the service motive, poverty, unemployment, a living wage, our immediate duties, the Christian goal, i.e., industry as a religious experience.

(b) The crux of the war issue in the churches: excommunication of war, loyalty to government.

(c) The churches and the race question.

III. "The social practice of the churches: in our

coal fields, in relation to organized labor, in race relations, in international relations, in local social crises.

IV. "How a local church actually meets the industrial, military and racial situation.

V. "The social practice of student churchmen. Consider the common indictments of students—eighty to ninety per cent of American college students are affiliated with some church; strike-breaking, wage cutting and job stealing, complacent acceptance of discrimination against other races by college and university authorities; student discriminations; relation to militarism.

VI. "Does the church's present program of religious education adequately prepare the student to aid in a Christian solution of the problems of his day?"

It is unnecessary to point out that this is a large order for one day's discussion. But the purpose of the conference was not to settle these problems with which mature minds are struggling. It was rather to raise them and to ask what the churches are doing about these things; and how far the churches offer the young people a method for the study, discussion and realization of their ideals.

It would be well worth while to reproduce here sections of the report of the commission of students who studied the missionary work of the churches. Yet one must perhaps be contented with brief comments. The students did not seek merely the views of Board representatives and missionaries in considering foreign work, for example, but they went straight to foreign students, both Christian and non-Christian for views of work over seas. They listed some thirteen criticisms of "more or less recognized validity." Here are five of the more significant ones:

"Missionaries have frequently lacked the ability, skill, and intellectual training to understand the psychology of the people and to use the best methods in their field work.

"Many missionaries, even with a high degree of training, have lacked the spirit of real friendship toward the people. Many of them live upon a plane too widely separated from that of the people, and do not associate socially with them.

"Few missionaries have entirely rid themselves of an attitude of superiority as to their own race and civilization. Many have had attitudes of intolerance and patronage without willingness to receive and learn.

"Missionaries have failed to develop many real leaders among nationals. Training for

leaders has too often produced men who will carry out their ideas. In their over-anxiety for certain results they have been unwilling to trust the leadership of nationals. Graduates of Christian schools have thus turned to other fields of work.

"Many missionaries have created false impressions of mission lands for the sake of raising money. Missionary talks on education have frequently produced pity and condescension rather than appreciation and true understanding."

Following these criticisms, they listed six which they designated as of "doubtful validity," an example of which is the following: "Christianity does not accomplish what it claims, i.e., that it makes the nations and the peoples of the West like Christ, is not evident."

Extremely interesting is the "re-interpretation of the missionary program" which follows the criticisms to which we have just alluded, and the postulates of the program, its objectives in the policy of the churches and their Boards are evidence of thorough comprehension on the part of the students; as are the subsequent sections of the report devoted to a recognition of the place and worth of nationals. Under these sections the important suggestion is made that one or more nationals from the country or race for which work is conducted should be given a voice either by representation on the candidate committee or as a reference in a selection of candidates to any missionary Board carrying on work among his people. Interesting, also, is the recognition of a unity of purpose behind differing theological opinions; the intellectual and spiritual preparation needed by workers who are to carry out this program; the technique of the missionary—under which heading it is pointed out that the missionary should "recognize the essential unity of humanity in spite of difference of race, color, and creed," and that he should be "fraternal rather than paternal in his work," as well as "firm and unequivocal on economic and social problems vital to the welfare of the people with whom he lives."

The very practical nature of this report is borne out by the concluding section which is devoted to the subject, "What is the Christian student's part of the missionary program?" Here it is pointed out that as an individual the student "should cultivate friendly contacts and friendships with students of other races in our colleges who offer an exceptional opportunity for a share of ideals and culture," and that "as a member of society he

should oppose anti-Christian legislation such as the section of the Immigration Act which discriminates against Asiatics; unequal treaties in China; and practices which discriminate against Negroes or other races in this country.

"He should actively combat the increasing economic imperialism and exploitation backed by militarism in the United States.

"He should recognize that there is a loyalty to humanity and Christian idealism which should always take precedence wherever it comes in conflict with lesser loyalties such as those to state, church, or social class."

Perhaps nothing could more accurately record the temper and spirit of the conference than a few of the incidents which would naturally prove of particular interest to those who concern themselves with the bettering of race relations. As is usual in gatherings of this kind among American college students, there was a splendid spirit shown toward the men and women of non-white races. The opening session on the first morning of the conference was led by a very thoughtful and eloquent Negro theological student. One of the best addresses on the work overseas was made by a Chinese student. The situation in Japan was discussed by a Japanese student, and a Filipino student took a prominent share in the program. There were speeches from several other Negro delegates, including one by a Fisk graduate, and an impromptu discussion of the Dyer Anti-Lynching Bill read by a student from Atlanta University. It was no small satisfaction to a number of the American Missionary Association staff to discover that practically all of the Negro delegates were students in colleges founded by the Association.

In this connection it is worth pointing out that a remarkable spirit of fellowship was shown when the white students discovered that some of the Negro delegates were having trouble in finding restaurants in Evanston where they could eat. A motion was made and quickly seconded that the Conference go on record as being unwilling to eat in any restaurant which would not accommodate all of the delegates regardless of their race, and although this motion was not finally put to vote, there is little question but that it would have been passed with hardly a dissenting vote. Southern delegates from white colleges were among those who spoken openly of the changed point of view they had come to take in matters affecting their relations with colored students and one North Carolina white college student advised his fellow Southern delegates that they should all visit some

of the great Negro colleges of the South to find out what remarkable work was being done in them. He confessed that a visit to Atlanta University had altered his whole conception of the so-called race problem in the South. Several delegates both white and colored referred to the recent conferences held in various parts of the country, including the South, on world peace, and attended by students of all races representative of American college life. It was obvious that the relationship between the problem of world peace and the problem of race relations was increasingly clear to these thoughtful students.

A remarkable and wholesome enthusiasm for unity has already been mentioned. It showed itself in a number of ways and animated a great deal of the discussion. A great wave of enthusiasm broke over the gathering when delegates from Canada described the successful union of three denominations in Canada, consummated with stirring ceremonies only last year. There was persistent questioning as to why missionary Boards could not more largely become unified and it was suggested that the student groups in America and young people's societies should find a common relationship through some new department of the Federal Council. Parenthetically, it should be stated here that there was a very pronounced interest in the activities of the Federal Council and a deep appreciation of its tremendous contributions to the life of American Christianity. The cooperative spirit as manifested in the Federal Council made a distinct and compelling appeal to these young champions of a new and saner day in the life of the churches. To listen to these students one began to feel hope that denominationalism would soon be outlawed. As one observer said, "Above all other issues in the thinking of these young people, the obsolescence of our denominational divisions stood forth stark and unrelieved. They evidently felt that our existing denominational lines are characterized by no present day reality." In the opinion of one of the findings our denominational loyalties rest upon "ancestor worship" rather than upon a facing of our real tasks in a modern world. This demand was made specific when the students went on record as believing that all denominational colleges should cease to bear the stamp of sectarianism, and that all theological seminaries should be interdenominational.

This general urge for unity found a further concrete expression in the proposal that young people begin with the organizations nearest to them

and seek at once to bring into a single organization the Christian Endeavor Society, the Epworth League, Baptist Young People's Union and similar organizations, and it was suggested that since Christian Endeavor had been from the beginning undenominational, that the other societies should merge with it. The proposal of merger was more of a red flag to secretaries than to the students and one of the officials of one of the societies mentioned could not refrain from injecting the so-called secretarial point of view into the discussion through a student whom he commissioned to speak for him. The result was a flaming and indignant protest in which the name of the society was specifically mentioned and the charge brought that this was typical of secretarial domination! How much truth there was in this insinuation will be a matter of debate, but that there was some truth in it could hardly be questioned.

Space fails for any account of the very significant discussion of the problem of war, in which the students threw themselves during several sessions of the Conference. After they had voted regarding their own personal attitudes it became evident that there was a large number who would refuse under any circumstances to support war. To be exact, one hundred and eighty-one voted in this way. Sixty-five voted that they felt that their duty might lie in taking up arms should some great crisis arise, while the remaining delegates voted that they could not yet reach any decision as to what they would do in case of war. Immediately after this vote was taken, one student arose and addressed himself to the press representatives in substantially these terms: "Reporters, please take notice. If you go out of here and report that this conference was split wide open on the question of war, you will be lying. If you say that some of the students are for war and some against, you will be stating only a partial truth. I call you to witness that this convention has gone on record unequivocally as hating and detesting war and deeming war unchristian. We have with unanimity stated that the church as such must outlaw war. The fact that some of us as individuals might still feel that we would have to yield to social pressure in sharing in some kinds of war, does not invalidate these definite pronouncements."

As might be expected, the warning of this very sane student was not heeded and many newspaper accounts gave the impression that the students were bitterly divided on the question of war. Some color might have been given in this view by the debate on the R. O. T. C. in the schools and colleges. A little handful of students defended this

system though the majority denounced it in the most scathing terms, calling attention to the glaring inconsistencies which occur in the manuals published by the War Department. Specifically they noted the fact, which is not so generally known as it should be, that parents are told to view the R. O. T. C. not as a military organization making soldiers out of their boys but as a fine discipline in physical and civic training, while the officers in charge of the work are told to remember that their whole objective is to make soldiers out of boys and to develop in every possible way the natural instinct of men to fight and kill. One could not listen to this discussion without feeling that it is time for churches to do more than pass "ringing resolutions" on the subject of war. They should be backing up the students in their fight against propaganda of American militarists who are obviously aiming at the closest possible emulation of universal military training. When the students call, as they did at Evanston, for the immediate abolition of military training in Christian colleges—specifically those under church control—they should find themselves supported by their elders in the churches. Will they?

This very brief and fragmentary report of the conference must not be brought to a close without mention of the fact that the problems of industry were brought up in some detail and the point of view of the workers represented in the person of young speakers from the coal fields; one of them the son of a miner who had studied for the ministry and left the church to become a labor leader because of his bitter disappointment with the church which temporized with human problems and waxed enthusiastic over the discussion of theological minutiae. The discussion became very concrete when Herrin, Illinois, was mentioned. This town has unhappily become famous for labor riots and bloodshed.

One student who contributed to the discussion announced that "he did not know whether it were better to remain seated and appear dumb or rise and remove all doubt." Neither this student or any of the others removed all doubt regarding the way in which the Christian church is to solve the labor problem; but he and the others left no doubt that American college Christians are not dumb when it comes to the great problems of the Kingdom of God. Evanston showed that they have a voice and a very sane voice indeed. They are thinking in spite of the fact that they have been called superficial, and they are more ready to act on the conclusions which they reached than many of their elders.

The Mayor's Diagnosis

THE financial showing of our Boards as tabulated below is far from satisfactory. These returns taken together with those of preceding months give evidence of no such steady increase in the volume of missionary money as might be expected from a healthy Christian community in prosperous times.

In view of this grave situation, we have no duty more urgent than that of discovering the precise reason for the present downward tendency. In this high enterprise we may be helped by the observations of a certain distinguished Congregational layman, a member of the leading church in one of our smaller cities, of which he happens to be the mayor.

"Our church," said the mayor, "used to raise about four thousand dollars a year for the regular Congregational missionary causes. From that level it has been falling away until we now find it hard to raise a bare two thousand dollars, and yet," said he, "there is as much money in the church as ever—more money—and as many people and as good people, too. We haven't the least trouble with the budget for home expenses or for local charities; but missions! That's a horse of another color. Lots of our folks seem to have lost all interest in missions."

"How do you account for that? Isn't the subject as interesting as ever?"

"No doubt of it; but it is no longer presented in

an interesting way—not at our church. The men who used to come there to speak for missions a few years ago would take us right into the field and show us the work. They would describe in vivid terms the sins, sorrows and aching needs of the men, women and little children with whom they were personally acquainted and would tell just how our money was helping them. That sort of talk stirred the blood and opened the pocket-book, but what we are forever hearing nowadays is about the machinery of the thing—percentages, apportionments, every member canvasses, organization and reorganization. Now all this may be important, but the average layman doesn't give a whoop for it. It has no power at all to move our hearts or loosen our purse strings, some of us are getting mighty sick of it."

How far the mayor's diagnosis of that local situation was justified by the facts, we have no means of knowing; but we must all agree with his psychology. Gifts follow interest and interest is awakened not by the recital of methods, but by actual acquaintance with human needs. In these days of readjustment it is natural and right that the changes on foot have due consideration, but as motives for devoted service, as influences for consecrated giving they are but feeble folk. Surely nothing is farther from the wish of those most interested in the new order than that the sound of the Macedonian cry be drowned by the rumble of machinery.



Apportionment Receipts

As Reported by the Treasurers of all Congregational Societies
For the Month of January **For Apportionment Year to January 30, 1926**

	1926	1925	Incr.	Decr.	1925	1924	Incr.	Decr.
A. B. C. F. M..	\$204,340	\$215,131	.....	\$10,791	\$779,155	\$734,022	\$45,133	.....
W. B. M.....	46,557	43,097	3,460	.....	282,962	279,999	2,964	.....
W. B. M. I...	21,791	21,273	518	.....	161,272	170,961	.....	\$9,689
W. B. M. P....	8,220	5,273	2,947	.....	34,851	32,912	1,939	.....
C. E. S.....	41,091	40,141	950	.....	118,910	118,312	598	.....
C. B. Society..	56,162	63,566	.....	7,404	174,306	185,128	.....	10,822
C. H. M. S...	63,832	58,262	5,570	.....	205,551	204,603	948	.....
A. M. A.....	101,242	108,712	.....	7,470	313,938	331,054	.....	17,116
C. S. S. E. S..	18,267	17,754	513	.....	63,174	67,483	.....	4,309
C. B. M. R...	22,375	27,017	.....	4,642	86,451	89,877	.....	3,426
Annuity Fund..	7,780	9,412	.....	1,632	25,442	24,907	535	.....
Found. for Ed.	20,738	24,991	.....	4,253	59,680	53,913	5,767	.....
Totals	\$612,395	\$634,629	\$13,958	\$36,192	\$2,305,693	\$2,293,171	\$57,884	\$45,362

Note: This tabulation does not include receipts by the State Home Missionary Societies or State Boards of Relief. The Woman's Home Missionary Federation presents no separate report, its receipts being included in those of the various home societies.

CONGREGATIONAL HOME MISSIONARY SOCIETY

REV. GEORGE HANKOVSKY has taken charge of the Slovak church in Braddock, Pennsylvania. New interest has been awakened and new people are attending the service. This is the mother church of the Slovak organization in Pittsburgh. The old building will be sold, a new location secured, and the work extended into Rankin and Homestead.



Our force of Spanish-speaking workers in the Southwest has been increased by the addition of Rev. Benedicto Sandoval as pastor at Albuquerque and Los Ranchos de Atrisco. More workers are needed in the district at once. If additional workers cannot be had the next best thing is to put those we have on wheels. So we are hoping that the Lord of the harvest will send more laborers into the harvest and if not, that he will send Fords.



The pastor of the Norwegian church at Clintonville, Wisconsin, reports the best year ever in interest and attendance. A paper, called *The Church Link*, helps to promote good understanding and co-operation, and carries information to the Scandinavians of the community. The church at Navarino is yoked with the Clintonville organization, and once a year it has a "Home-coming Week." The last one was attended by folks who grew up in the little country church and came back to show their appreciation of the training they had received there. The pastor also serves the English-speaking church at Galesburg.



The National Council adopted at Washington the policy of the practical, and possible legal, consolidation of our Homeland Societies. This change cannot be effected until after the next Council Meeting in Omaha in the spring of next year. As a step in that direction, however, the Board of Directors of the Home Missionary Society, at the Mid-winter Meetings held in Chicago last month, voted to unify the work of the Extension Boards as fully as possible in administration, beginning April 1, 1926. An outstanding change is that the country has been separated into an Eastern and Western Division of Missions, with the Mississippi River as the dividing line. Secretaries Bloom and Moore have been elected to the respective divisions. It is hoped that this consolidation of home mission and Sunday

School work, already closely connected in practice, will result in increased simplicity of administration, closer contact with the field, and added efficiency.

An interesting report of the Mid-winter Meetings, written by Secretary Leiper, appears in another section of this number.



The work of the Italian Mission, Brooklyn, New York, is now established in the chapel of the South Congregational Church, the building where it was formerly located having been sold for a hospital. The new building offers excellent facilities for Sunday School and social service work, and our representative, Miss Alexandra Hague, reports that the new location is proving very satisfactory. The work as now carried on includes a Sunday School, a kindergarten, mothers' gatherings and special neighborhood visitation. There is a very large Italian population in the neighborhood and a real opportunity to do excellent work by this approach through the children and young people.



It was with real regret that word of the passing of Rev. Dwight Payson Breed, of Chicago, was received at this office. His life was one of great and diversified service. He was, for seven years, General Missionary of the Iowa State Society, and for nine years acted as Field Secretary for Grinnell College. Prior to taking up this general work he held six pastorates in Michigan, his native state, and also served the church at Michigan City, Indiana, and the First Church of Creston, Iowa. Of his service at Summerdale Church it was said that no one ever ministered to the community with a greater degree of loyalty and love. As pastor emeritus of this church ended the life of a devoted servant of God, loved and honored by his fellow-men. To Mrs. Breed and the other surviving members of his family we extend our sincere sympathy.

Perhaps in these offices Dr. Breed, himself the son of a Congregational minister, is best remembered as the father of two sons who served under its commission: Dr. Reuben L. Breed, who died in 1920, was for a number of years Assistant Secretary and resigned to take up the work of Superintendent of the Chicago City Missionary Society; Rev. Noel J. Breed, now a teacher in the University of California, began his ministry in a Western field cared for by the Society.

The Church With the Lighted Tower

By REV. FRED H. RAWLINSON, *Baltimore, Maryland*

JESUS made many symbolic statements in order to convey certain truths to men. He said on one occasion, "I am the bread of life"; on another, "Ye are the salt of the earth"; and again, "I am the light of the world; he that followeth me shall not walk in darkness but shall have the light of life." The people responsible for the erection of Second Congregational Church, Baltimore, certainly believed that the true light should shine before men, for on a window of the tower appear these words: "Jesus the Light of the World."

The church was organized thirty-six years ago, and no one at that time suspected that the quiet street would become a busy highway and that hun-

dreds of autos would pass by the building every day; or that a large junior and elementary school would be built in its neighborhood; or that it would become an important industrial section where hundreds of people would live and be employed.

But all this has come to pass. The church with the lighted tower has a wonderful opportunity in a great industrial section. The majority of the people who comprise its membership earn a livelihood for themselves and their families in the Standard Oil Works and the numerous factories in the vicinity. They are earnest and loyal and give willingly of their time, labor and money to the church and its activities, but as all work is on a shift basis, attendance at the services naturally suffers. Only a year ago the Sunday morning congregations numbered ten. Efforts toward increasing them proved successful and at present thirty assemble at the morning meetings, while the evening audiences are much larger. Increase in interest has grown accordingly, as a concerted effort to make the building—

which is old—more attractive, made evident. What wonders united endeavor will bring about! All departments of the church cooperated in obtaining results. New lights were donated by the Sunday School; the new railing around the pulpit was the gift of the Bible class; the new carpet was provided by the Ladies' Aid; and ferns, which add much to

the attractiveness of the services, were from the Christian Endeavor. In all, more than a thousand dollars were expended on improvements and, what is more, the last year ended without indebtedness and some money in the treasury.

It has for a number of years been borne in mind that in order to do effective work a constituency must be trained



THE CHURCH WITH THE LIGHTED TOWER

and we feel that in our exceedingly fine Sunday School there are many who will some day become active church workers. The interest in this work will be manifest when it is stated that ninety per cent attend constantly during the summer months, and Baltimore summers are hot. The school maintains a work at the City Hospital and once a month certain members visit the institution and try to bring some comfort to the sick and unfortunate they find there.

The school has been functioning effectively for some years, and great credit for its progress is due to our former superintendent, Mr. John Hopf, and his loyal band of teachers.

Also our people have kept before them the idea that if an organization is to grow there must be added to the church daily such as should be saved. As the result of efforts along this line fourteen new members came to us rather recently as the result of a splendid revival meeting.

As to the future of the work it is hard to

prophecy. The opportunities are numerous and wonderful. The present building is not large enough or sufficiently well equipped to meet the needs of the community in an adequate way. We are located on the water front and ships from all

could welcome these seafaring men and furnish for them entertainment that would make them feel the time spent on land was worth while, its influence would be felt in many parts of the world. God has said we are to expect great things from him;



A CHURCH GROUP

parts of the world come here to receive and discharge cargoes. Consequently, men from all parts of the world pass the church on their way uptown to find recreation and amusement which we are not sufficiently well equipped to provide. If the church

but we must also attempt great things for him. The loyal people of Second Church are doing their best and praying that the vision of a church large enough to meet the needs of the community and of those who are visitors to the community may be fulfilled.

Home Missions and the New Freedom in America

By MRS. KYLE BOOTH, *Washington, D. C.*

IT is well to remember that there no longer exists any great contrast between city and rural life. Modern improvements and organizations for civic betterment have minimized the difference in standards of living. The remote hamlet as well as the city may be benefited by the ministrations of the visiting nurse and the Red Cross. The Woman's Literary Club may do much to raise the educational standard of the community, and the church may be the working force to change the neighborhood to a brotherhood. Everywhere the intelligent citizenship must be allied with social welfare. And the social consciousness will not permit the half-way measure of recognizing evils without an effort to remove the causes that produce them.

The mother-love enshrined in the heart of woman goes beyond the bounds of her own household. It covets for a neighbor's child what it would have for its own, a fair chance at the best things in life. It is this spirit that is causing women everywhere to work together for the betterment of

social conditions and the realization of higher ideals. There is much of the same spirit that was manifested by Peter and John at the gate of the Temple called Beautiful. They had neither silver nor gold but such as they had was given to the lame man and he was soon removed from the class of unfortunates.

This is being done in many communities. In one of America's greatest steel centers the missionary society of a downtown church found such an opportunity at its own gate. Large numbers of the Italian population of the city had no church relations and were without other wholesome contacts with American life. An Italian mission was established in a disbanded school house. A social worker was employed who readily won the confidence of the people of the district. Members of the missionary society became interested in the new Sunday School and then in the lives and homes of the children who attended. The social worker found her way into many homes and was able to teach the

mothers of many babies the American way of caring for babies. Among other things, this meant eliminating the banana and the garlic from the daily diet. The older girls formed a Little Mother's Club where they learned to care for the babies, to cook, and to sew. In time the mothers were interested and the whole world was changed for them as new social and religious contacts were formed. Now the Mission is a church and has a minister, a Protestant Italian, and the church is a power for righteousness in the city.

Better financial conditions make it possible for the Italians to buy homes in the suburbs and the children are being educated and morally equipped to assume places of responsibility. Many of them will be successful in business and the professions. The influence of this mission cannot be measured. A little story will suffice to show the possibilities. In the early days of the mission a girl of sixteen came one afternoon for her little sister. She had been married for three years and was the mother of two children. After watching the little girls who were so intent upon their sewing, she said to the teacher, "Oh, Teacher, teach my sister Concettina that she be educated and not get married like me. I marry when thirteen and my man, how he beat me." Then she added in a more resigned manner, "My father, he have no money for his lots o' children. My man, he want me. What else was there for me to do?" There are so many Concettinas to be educated and saved from undesirable child marriages.

Among the Slavic people in Pittsburgh and Phila-

delphia our own denomination is ministering in a noble way. Working through the consecrated leadership of Slavic pastors we are turning many possible delinquents into ways of usefulness. We are giving them a chance to become self-reliant. In our Schauffler School in Cleveland special training is given to young women that they may be fitted for positions of leadership. Many students look forward to the time when they can return to their native land and there interpret the ideals of Christian America to their own people. This is the most effective kind of foreign missionary work.

These are but types of the kind of work that our churches may do for the foreigner in our land. But the scope of the work is not to be confined to a few of our larger cities. There is not a section in the United States that does not depend upon foreign labor in some form. Our problem is by no means confined to the city churches that are located in the region of the foreign settlement. In a quiet street of Salem, Massachusetts, we visit the shrine of Hawthorne's birthplace and find ourselves in a neighborhood largely occupied by people whose languages we do not understand. There are fields for missionary service not only in our industrial centers but in the farming regions of the West, the lumber camps and among the migrants. Our hope lies in the fact that our churches are more and more coming to see the opportunity that lies near them. Some of these people at our gates may become the Pilgrims of the twentieth century and the bearers of the glad tidings.

A Welsh Church in the Wyoming Valley

By REV. JOHN B. DAVIES, *Wilkes-Barre, Pennsylvania*

WILKES-BARRE is the county seat of Luzerne County, Pennsylvania. It is situated on the banks of the Susquehanna River, and in the heart of the anthracite coal regions of the state. Its population is eighty-one thousand. It was founded in 1769 by a band of Connecticut settlers, who came here as members of the "Susquehanna Company," which was organized in 1753 by some two hundred and fifty-three people, mainly residents of Connecticut. The members of this company were firmly of the belief that the Wyoming Valley lay within the confines of Connecticut. After purchasing the soil from the proprietors of the region, they proceeded to make

their title clear by establishing a settlement. The first company of settlers came to the valley in 1762, but in 1763 the Indians massacred a large number of them. A Congregational church was organized



PURITAN CONGREGATIONAL CHURCH, WILKES-BARRE, PENNSYLVANIA

here in 1772 but like many more of our churches, it became Presbyterian; and is today one of the leading churches of the city. From that time until 1872, there was no Congregational church in this city or

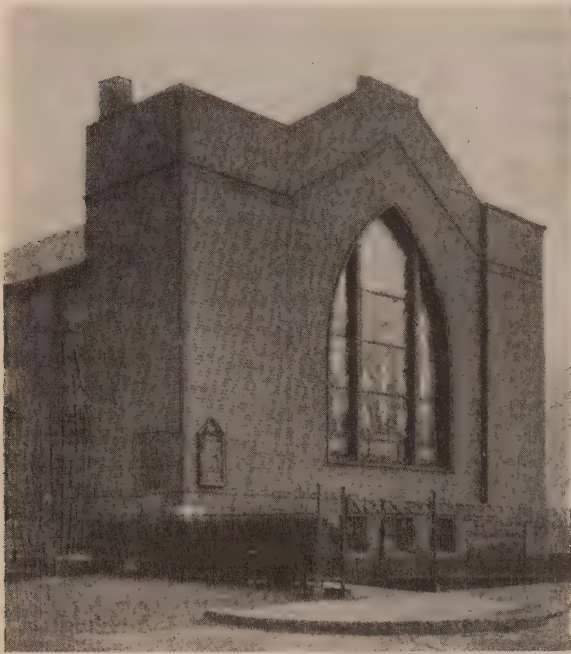
grown and the mother church could say with Jacob, "With my staff I came over this Jordan, but now I have become two bands."

In the month of August, 1914, the First Church and its parsonage were destroyed by a disastrous and terrific cyclone. This event created public sympathy, and the good people of the city readily and willingly helped by their contributions toward the building of a new church, which was erected on the old foundation and is capable of seating five hundred people. It looks now as though its services soon will be all English and that the curse of Babel will not trouble us or any other Welsh church in the future, as has too often been the case in the past. The question of Welsh versus English rent many of our churches in former years, but now things have changed. Reason, and a truly Christian spirit seem to prevail, which has already proved an unspeakable benefit to the sons and daughters of our Welsh congregations. In the near future the Welsh Associations will disappear and that will be a time most blessed for our beloved Zion.

The question is now asked, what of the future of the First Church? We believe it is needed here for years to come. It has been a benediction in the past, why not in the future? Scores of strong and useful Christians have gone out of it to other places. It has helped train several good ministers. Some of them have passed away, one of them is now pastor in Iowa, a herald of the Lord Jesus Christ. In the future we must work to hold our own and depend on persons coming to this city from different parts of this country and from Wales. People coming from Wales at present understand English as well as Welsh, especially those from South Wales.

All the Protestant churches on the city heights are surrounded by Jews, Poles and Lithuanians. The majority of the Jews are Russo-Polish and religiously adhere to the old Orthodox faith. They have been cruelly persecuted in Russia and have inherited a vast capacity for endurance from generations of luckless ancestors. They are successful in all their undertakings and they live up to what they are taught in the Talmud: "that they are not to rebel, nor injure the people among whom they dwell." Some of their young men are seekers after truth.

There are five thousand, five hundred Poles in this city and about two thousand, five hundred Lithuanians. The majority of them work in the mines. Like the Jews and Samaritans of old, they have no dealings with one another. There are two Polish churches on the heights. The larger one is Roman Catholic, and the other is independent. The Lithuanian church here is large, one of the largest in the



FIRST CONGREGATIONAL CHURCH, WILKES-BARRE, PENNSYLVANIA

valley. A number of Welsh miners at that time had arrived from Wales, and banded themselves together to form a Congregational church, that they might worship in their vernacular. It was a great task for them to accomplish; wages were small, and it required a great sacrifice on their part. They were consecrated men and women, ardent Congregationalists, and had a passion for religious liberty and its privileges in their adopted land. They gratefully and willingly gave of their substance to build a house unto the Lord. Their first pastor was the venerable Dr. T. C. Edwards. His stay here was short. He was called to Edwardsville, a place adjacent to this city, where he has labored for nearly fifty years, and has been a power for Congregationalism throughout the valley. The church sustained a great loss in his departure, but, nevertheless, it grew in numbers, and became strong. An urgent need for another Congregational church arose in the southern part of the city. When organized, most of its members came from the First Church. The Puritan Congregational is also a daughter of this church. Its young people did not understand the language of their parents and consequently this church was formed in 1887. It is now in a flourishing condition. No church has been born full-

country. It has in it about six hundred families. America to these nations has been a land flowing with milk and honey. Many good Protestants have been compelled to leave the heights on account of these people buying up so much property, yet they and their children are loyal to their respective churches. Both Poles and Lithuanians have succeeded in rising to prosperity. Some of them have made their money in the saloon business and others by hard work and thrift. Polish children are quick to learn and their young men are open to conviction. They are fond of dancing and music. They have been attracted to our Welsh churches by the

sweet singing, and a few of them have united with our organizations. These nationalities, we confidently hope, in days to come, when they are educated and enlightened, will rise to the level of which they are capable, and contribute their full and individual share to the moral uplift of this country and also to the world's progress. When we look upon these valleys as they are today, we face the world in miniature, and in this cosmopolitan city there are twenty different languages spoken daily on its streets. A great work must be accomplished in this great industrial center for Christ and his Kingdom.

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A Friend and Counselor on a Swedish Field

By REV. J. A. PETERSON, *Merrill, Wisconsin*

PROBABLY people from Scandinavian countries are more like native Americans than newcomers from any other country. They appear to understand the principles upon which our country was based, and are very loyal. Also they come with the intention of making America their permanent home. They enter every profession—ministry, law, medicine—and are in every line of business—farmers, manufacturers, merchants, miners, day-laborers. They build homes, help found schools and colleges, and apparently find it easy to acquire the English language. As a rule, they are Protestant and it is to a Swedish Congregational work in Wisconsin that the attention of readers of this publication is called.

The City of Parks

One of these churches is located in the manufacturing city of Merrill, Wisconsin, and is known as Emanuel Swedish Congregational Church. The town is beautifully situated and is noted for its beautiful parks and rivers; in fact, it is locally known as "the city of parks." Several hundred people find employment in the different manufacturing industries, and there is also a farming population in the surrounding country. There is a good high school, and a normal training school, as well as a business college and four parochial schools. In addition, there are eleven fine Protestant churches and a Catholic organization. All pulpits are supplied at the present time.

The present pastorate began in May, 1921, and the membership was small. It has doubled during the years that have passed and the church has been redecorated and the basement enlarged. "Like churches in all small places," it may be said; but if the city dweller and member of a large church, fully equipped to meet the social as well as religious

needs of its members, could realize how much renovations and enlargements mean to the average small church in a small place, he would understand why such constant reference is made to improvements. There is a splendid group of young people in the church, not large, but interested and helpful. The Swedish language is mostly used in the services, both in the church and Sunday School, but undoubtedly before very long all the Sunday School services



CHAPEL AT TOMAHAWK, WISCONSIN

will be held entirely in English, and it is the opinion of the writer that in time the church will become an English-speaking church. The present pastor is bilingual.

The need of a parsonage is very evident, and the minister is of the opinion that if one had been acquired a number of years ago the work would have been benefited.

The Hatchet City

Tomahawk, which is also served by the Merrill pastor, is twenty-three miles to the north. The work in "the hatchet city" was begun twenty years ago by ministers in charge of the Merrill church. Meetings, as a rule, were held in the various homes and once in a great while in the local churches of the town.

But somehow no real organization took place until several years ago. Several families of the Congregational faith had drifted to other churches and some had drifted back to the world. A plan of organization was evolved and after due discussion and consideration the first steps were taken, namely to raise funds for the purchase of a lot, in a suitable location on which a chapel might be erected. When the plan was discussed there were about sixty dollars in the treasury, but before long this sum grew to three hundred. Great credit is due the Ladies' Aid for their valuable assistance in getting this money together. A lot was bought and the loyal women undertook to solicit funds for the building of the chapel. An application for aid was also made to

the Church Building Society, and in the summer of 1922 the chapel was erected. The congregation is free from indebtedness, with the exception of the amount owing the Building Society, which goes to show what can be accomplished when strenuous efforts are put forth. It may be asked if this group might not have done well to unite with a

church of another denomination. For those who understand English, the answer is "yes"; for the others, "no," and in fact, the present arrangement is in every way more satisfactory.

It is perhaps not necessary to mention any of the mate-

rial resources of Tomahawk, but the writer feels that some mention should be made of the climate and scenery. Tourists from all parts of the country come here to spend the summers. There are many beautiful lakes and rivers, and consequently good fishing and hunting. There is no section of any state, perhaps with the exception of Minnesota, that can compare with this part of Wisconsin for real beauty and healthfulness. Come and see for yourselves. Instead of going South, why not come to Northern Wisconsin, and, if you do, by all means visit the "city of parks" and "the hatchet city." Learn about our work in both places; give to it, and pray that it may increase.



MEMBERS OF THE MERRILL PARISH

A Rewarding Work in the Black Hills

By REV. HAROLD E. JOHNSON, *Hill City, South Dakota*

IN the heart of the Black Hills is a little town of about four hundred, appropriately known as Hill City. It is a beautiful village, surrounded by high pine-clad hills that are almost mountains. It has been the center of an extensive mining district, but almost all of the mines are now closed or abandoned. There is still one gold mine in operation, but the principal industries are ranching and lumbering. The people are nearly all of limited means but are very hard-working. Being the remnant of the population of mining camps, they are

not religiously inclined and it is quite a problem to get them to take an active part in the religious work of the community. Ours is the only Protestant church between here and the Wyoming line, about forty miles west; between here and Deadwood, forty-three miles north; and between here and Custer, seventeen miles south. The writer also supplies a church at Keystone, twelve miles east, so it can be readily seen that there is work to be done. There are approximately a thousand people on ranches, employed in saw mills, or in the mines in the dis-

tract. Our average church attendance has been over fifty at Hill City and about twenty at Keystone, and this is but a very small percentage of the total Protestant population. There has been no addition to the church membership since 1916, and, due to the changing population, the number of actual church members is very small. It is heartbreaking to see so many children in the outlying districts growing up to manhood and womanhood with no knowledge whatever of the Bible or of religion. The writer has made constant effort to be helpful in different ways. When there was a scarcity of labor he helped in the saw mills, in the harvest fields, with the threshing, in any way that he could. This has enabled him to make contacts that would have been impossible otherwise. At first, the people seemed shy with the preacher, as though he was some strange being, but after having worked with them, talked with them, and helped them to solve some of their problems, he has been able to interest them in the work of the church. About as many men as women attend our services. He has helped with community projects, by playing in the band, being a member of the town basketball team, organizing the Scouts, and assisting wherever and whenever the opportunity presents itself for service for the Master. We plan to take in some new members soon, some by letter and the others by confession of faith. Our Sunday School is growing and the people are quite proud of it. There is a good-sized primary and junior department and about twenty young people in our high school class. Our adult department is good, though but few men can be induced to come to Sunday School. At Keystone, the school is not so large but it is growing and more interest is shown in the work.

At Hill City, we have a consolidated school with an enrollment of about two hundred and forty



OUR PARSONAGE

pupils, including the high school. Many of these children come from distances on the school buses. The superintendent suggested that we give the chil-

dren in the grades religious instruction in accordance with our state law. We took the matter to the school board and they gladly consented. We now



RANGER STATION, NEAR HILL CITY, SOUTH DAKOTA

have our Week-day Religious School, organized with about a hundred, enrolled from the third to the eighth grades inclusive. We feel that this is going to be such a success that it will become a permanent part of the church program in years to come.

We have a real corps of workers in both Keystone and Hill City in our Aid Society. At Keystone, the Aid shingled and calcimined the church; also repaired the furnace before there was any prospect of services. They also started the Sunday School. The Aid in Hill City has been very industrious. They are supplying necessary funds for week-day religious work, have purchased a piano for the church, pay ten dollars per month on the pastor's salary, besides bearing many other church expenses. Besides this work, they assist the poor families by sewing, preparing home-canned goods, and the like.

We certainly appreciate the use of our service car, which was furnished the pastor by the Congregational Home Missionary Society. Without it, we would not be able to give services to the outlying districts. The lumber camps appreciate a service, and it would be impossible to give it to them were it not for the car. Without this assistance this district and many others could not possibly have services. It makes the missionary feel a greater responsibility and gives him more liberty to minister to the entire community than if he were confined to the pastorate of just one church.

God has surely blessed the work here and we feel certain that many more will be brought into the Kingdom before another year goes by. I plan to exchange with Rev. T. H. Harding, of Nisland, in having special meetings this winter. We cannot afford an evangelist, but hope that we may, by our united efforts, be able to do much to advance the Master's work in our communities.

When God Came to a Thanksgiving Dinner

By REV. V. F. CLARK, *Diller, Nebraska.*

OUT where the West was beginning and the heralds of the Gospel were beginning their work with it, there stood on the open prairie a log house, the home of one of those heralds. The logs, as usual for most prairie homes, were secured from a nearby stream.

There was a dearth of books and papers in this home, but one Book was read daily, and family worship was often an interesting occasion, specially when the stories of the patriarchs were read. Jonah's predicament always appealed to the humorous side of one member of the family circle, a boy not yet in his 'teens. His imagination played around the story with more of humor than proper reverence, he feared. Then there was one about a general who, finding himself about to be defeated in battle, and wanting more time to bring up reinforcements, just told the sun not to set till help came.

But what seemed to him the biggest story of all was one where it said that God came to a dinner that a lot of men were eating up on a mountain. It read like this: "Then went up Moses and Aaron, Nadab and Abihu and seventy of the elders of Israel; and they saw God and did eat and drink."

Now the boy remembered having heard something about a man not being able to see God and live. He knew the second commandment and had been told it meant that God does not have any form, and that people who worship him should not make any kind of an image of him. Just how was it then that those men saw God?

It was Thanksgiving evening. The night was blustering. Black clouds were scudding across the sky as though to chase any belated traveler and fling flakes of snow in his face.

The minister and his family were gathered around a cook stove that stood in the kitchen and the dining room and the sitting room and the parlor of this humble home. One corner of the room had been partitioned off for a bedroom, leaving the small corner next to it for a pantry. And on this Thanksgiving eve the larder was almost as bare as Mother Hubbard's cupboard.

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Director Kingsley of the Department of Negro Work in the North, is issuing a bulletin which contains news items relating to the activities of the Department. It is a live and interesting sheet and, judging from the testimony of many pastors, is a welcome visitor to their fields.

The rumble of a wagon over the prairie was heard. Folks that never lived in an open prairie country, sparsely inhabited, do not know the delights and dangers of prairie life. It was a delight to hear such a noise in the day, for there were few noises in that region either to please or disturb one. There were no whistling trains or raucous, honking autos. This rumble might mean the arrival of a new family to settle on the adjoining section. But in the night such a noise might mean some settler still far from home, or one who had lost his way. If he sees the light in your window he will drive toward it hoping to find hospitality for the night and he will not be disappointed.

Sure enough, the wagon is coming nearer, the driver stops in the front yard which stretches out across the prairie in abundant amplitude. But there is another wagon and a third. Then there are shouts and laughter. Neighbors and folks from the town recently started a few miles away, and where the minister had organized a church, are there. Fathers, mothers, young people; beaux with girls, beaux without girls and girls without beaux. A rollicking company! And now it is "standing room only" in the kitchen and the dining room and the sitting room and the parlor. That was the happiest evening the minister and his family had known for many a day.

Before a late hour wagons were reloaded and rumbled off; laughter and song died away in the distance, but in the pantry there was "standing room only" for sacks of flour, pounds and pounds of meat, piles of groceries and canned fruit.

Thanksgiving morning came and Thanksgiving dinnertime. The table, covered with a plain white spread, stood in the middle of the kitchen and the dining room and the sitting room and the parlor, laden with a Thanksgiving dinner of which it is the privilege of few to partake.

When the minister bowed his head and said grace, it was as though he was talking to God who had just then stepped in and was standing beside the table. "And they saw God and did eat and drink."

Our Slovak church in St. Paul, Minnesota, is steadily gaining friends in the community. It is planning to put a basement under the building and enlarge the auditorium at a cost of six thousand dollars. The organization at Silver Lake is doing good work in a rural community.

THE AMERICAN MISSIONARY ASSOCIATION

REV. DR. MAURER, of the A. M. A. Executive Committee and Mrs. Maurer with Secretary Brownlee have just returned from a tour of investigation in Porto Rico. Dr. Maurer writes that it was an unforgettable experience. We hope to hear about it in our next issue.

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We call especial attention to the article "Consecration versus Execration" in our pages, and in the same connection to items in the teacher's letter from Tougaloo College.

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The Old Time Religion and the Modern Point of View

By HOWARD A. BRIDGMAN, D.D., *District Secretary for New England*

ON MY rounds among the churches of the North, I am occasionally asked, "To what kind of religion do the colored young people respond, and how do they exhibit it in their lives?" The answer depends upon the locality and the background. So far as I could judge in a recent rapid tour among eight or ten American Missionary Association institutions, the emphasis on the part of the teaching force is on the essential, vital truths of Christianity, and the young people under instruction are thinking along the same lines on which our Northern youth are thinking, so far as they think at all about theology or religion.

Undoubtedly many pupils who come from homes and churches in rural districts may be somewhat perplexed by the quieter forms of expression that now obtain in most of our institutions. One boy, for example, came recently to the chaplain of a Southern school, and asked permission to go to a neighboring town to church instead of accompanying his mates to the service held by the school. "Why do you want to go there?" he was asked. "I want to go to a real meetin'," he responded. He meant that he missed the excitement and perhaps the physical demonstrations to which he had been hitherto accustomed, not only at times of revival but as a rather steady exhibition from Sunday to Sunday. Moreover, those who have been bred to look upon the Scriptures as of equal value from cover to cover, and who have never heard of graded Sunday Schools or read any of the numerous publications and text books that represent the newer point of view in religious education, require a good deal of time before they can adjust themselves to a different way of approach to the

If there are those who think that the American Missionary Association work and the need of it have lessened with the years, letters from the field will tell them that they are greatly in error. After eighty years, the American Missionary Association has won hosts of friends among the superior people of the South, but the ignorant millions of the Negro people and the malicious hostility of inferior white people who refuse to recognize all indications of progress tell us plainly that the time to slacken interest or endeavor is a long way off.

Bible. But not many months go by in the schools of the Congregational type at least, and presumably in many maintained by other denominations, before they begin to respond to the conception of religion as a life rather than as a creed or as the performance of certain outward acts of worship.

It is true that in one school I visited the principal told me she had once or twice thought it best to repress demonstrations in the dormitory called by the girls, "happy times," meaning that under the spell of old time music and seated in a dimly lighted room they were disposed to become too noisy and boisterous. It is the effort of this principal, and doubtless of other heads of schools, not to dampen religious enthusiasm but to yoke it with self-control and to put beneath it a rational and enduring theological foundation.

As a result, most of the colored young men and young women who graduate from our schools and colleges go out into their life work or back to their respective communities with the form of their faith somewhat modified but still holding to the essentials and probably more capable of carrying their faith successfully to other boys and girls, of justifying it to their growing intelligence and of helping them to practise it in their week day activities.

The upshot of the matter is that the youth of our country, North and South, white and colored, in the proportion as they think, study and meet the practical problems of life, are being led along, provided they have wise and devoted teachers, to a firmer footing for their faith and to stronger motives for a life of self-control and service. It means some mental turmoil for the rising genera-

tion, but ferment of thought is better than stagnation and indifference. We may, I think, count upon the Negro youth as surely as we can on the white youth of the land, in time, to get their bear-

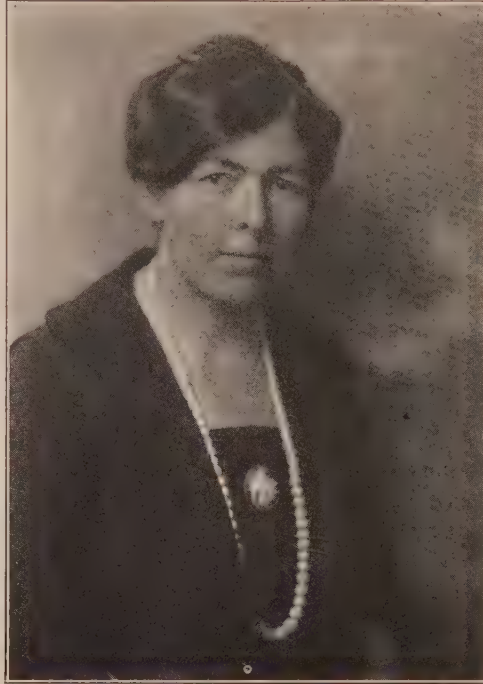
ings, as they go on with their lives, even if they encounter doubt and skepticism, and still to hold aloft the torch of faith and pass it on to the generations following.

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Mrs. Lucius R. Eastman

AS someone has said, "one-third women" has become a classic in the Congregational denomination. With that in mind women are being added to the members of the Executive Committee of the American Missionary Association. We do not think *The Southern News* should forget the women in their biographical column, and it gives us great pleasure to introduce to our readers Mrs. Lucius R. Eastman, who became a member of the Executive Committee of the American Missionary Association before the classic sprung into being.

Mrs. Eastman was born in Brooklyn, New York, graduated from Smith College, Northampton, Massachusetts, with an A. B. and later received her Master's degree from Radcliffe College in Cambridge, Massachusetts. After graduating from college and before her marriage to Mr. Lucius R. Eastman, a well-known business man, she taught in private schools in New York and Brooklyn. She has traveled extensively in this country and in Europe.



MRS. LUCIUS R. EASTMAN

Mrs. Eastman has been president of the Montclair Fresh Air and Convalescent Home, the Women's Club of Upper Montclair, New Jersey, the Women's Guild of the Union Congregational Church, chairman of many committees in many organizations, including the Building Committee of the Women's Club of Upper Montclair. She is a trustee of the Montclair Art Museum, was a former secretary and now president of her college class. Mrs. Eastman has for many years been deeply interested in church and missionary work. With her education and experience she is particularly well prepared for the important position of a member of the Executive Committee of the American Missionary Association. As a recognition of her ability and sound judgment Mrs. Eastman has been given the distinction of being the first woman chosen to serve upon

the Financial Committee.

The Association is happy in the constitution of its executive committee.

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Consecration versus Execration in Bexar, Alabama

EIGHT years ago Congregationalism through the American Missionary Association sent to the backwoods of Alabama a young man who had just finished his seminary course at Talladega College. A consecrated wife and three children accompanied him and together they began their life's work in the heart of a rural community thirty miles from the nearest railroad. Despite many privations and handicaps that work grew. In the little schoolhouse the darkness of ignorance was dispelled, while in the church, without the usual noise and

muscular demonstrations, souls were led to Christ. In a remarkably short time this once benighted section was transformed and our hearts rejoiced in the work of God through his humble children.

Other goals were set, and finally a second Congregational church was organized and grew rapidly. Then followed, through sacrifice and fine leadership, a modern Rosenwald school building fully equipped for the needs of the community. Unfortunately for our group, however, this edifice was surprisingly superior to any structure of our white

friends in the community, and almost immediately a feeling of resentment became manifest. It slowly but gradually grew. Then came a second forward movement step on the part of our leader in the organization of a Farmers' Alliance. In this union humble men and women were taught the value of buying and selling in a group way, thus saving the middle man's profit. The plan succeeded and in an amazingly short time a number of farmers experienced for the first time in their lives the satisfaction of a modest bank account. But while they rejoiced in this new found way and their young Moses who was surely leading them out of their wilderness of ignorance and poverty, there were others who were indignant. Investigations were made, secret meetings held, and finally letters came telling our young leader that the white members of the community would not tolerate any Ministers' Alliance among Negroes, or any group-buying or bank accounts, things which colored folks never dreamed of before his coming. His personal appearance, too, in white collar and polished shoes, was obnoxious and a bad example to the accustomed "overall Negro." *"If you value your life, don't let sundown Monday evening catch you here,"* was the final message cowardly sent. Anxious-hearted men and sorrowing women wept as they assisted in packing and said farewell to their pastor. He left as commanded, before "sundown," and the enemies of righteous progress exulted in their triumph. Progressive Congregationalism in Bexar was rejected and forcibly ejected ere the sun went down.

But his star of hope was destined to shine. Failing in Alabama, the Hannars pitched their tents next in Georgia, but this time only twelve miles from the nearest railroad and town. Beachton, for this is the name of the community, has suffered tremendously from the exodus, certain economic problems and the need of progressive leadership. Many thought it a hopeless task; the Atlanta office and the Hannars accepted it as a splendid opportunity. Starting with a membership of less than a dozen, and even these scattered, within a year this number has grown to the encouraging figure of fifty a month ago. At this writing, a letter comes inviting a member of the Atlanta office to the dedication of a new house of worship soon to be completed and consecrated to the service of God and humanity. Truly faith, hope and love win.

Significant indeed has been the success of these faithful stewards and we have watched with increasing interest their growing influence in this new community in which they now labor. But more significant still is the following.

Waiting sixteen months for a change in the local attitude of the white citizenry with absolutely no result, thirty people in Bexar, tired of persecution and hungering for the light and leadership once enjoyed, resolved to leave Bexar for a spot that offered at least life, liberty and the pursuit of happiness. But did Beachton, Georgia, of all places, offer this larger opportunity? The writer happens to know that there are larger and more prosperous communities that would welcome this thrifty group. No, it was not Beachton *per se*. There was a man sent from God whose life had inspired them, and although driven out, they sought him even in the sacrifice of home, loved ones and friends. He had lived nobly and well; yea, offered his life for them and their children. He sought them, not theirs. And now they seek him and the principles for which he suffered even ostracism.

As we face the New Year with its uncertainties, with its joys and sorrows, shall we not remember the lessons taught here? Shall our white friends of the South not remember that even though men may be sacrificed on the altar of prejudice, malice and hate, righteous principles are of God and are imperishable? Bexar, in its hate and threatened violence, lost; Beachton, in its offer of love, friendship and opportunity, wins. Shall not these repeated examples teach us that Jesus was right when he said, "One is your Master, even the Christ, and all ye are brethren"?

Shall not those of us who have suffered in the past because of loyalty not learn that both God and our fellows are constantly watching us, and though silent at times are not unmindful of the burden we carry? The Hannars because of their consecration stamped themselves indelibly upon the hearts of a loyal group who now seem willing to follow them even to death. They follow them because they humbly follow Christ. In the days ahead God grant that as much may be said of us. But should storms come and winds of persecution blow, let us find comfort in the words of him who said:

"Oh, heart of mine, we shouldn't worry so;
What we have missed of calm, we couldn't have
you know.
What we met of stormy pain, we can better meet
again,
If it blow.

"For we know not every morrow can be sad,
So forgetting all the sorrow we have had,
Let us fold away our tears and through all the
coming years,
Just be glad."

H. S. BARNWELL, in *The Southern News*.

Miss Juliette A. Derricotte

IF one enters the headquarters of the Colored Student Young Women's Christian Association of the United States, located at 600 Lexington Avenue, New York City, he will find at the desk of the chief executive a Talladega graduate, Miss Juliette A. Derricotte. Her rise to this high position was not unexpected by those who knew the promising young girl who entered upon the Young Women's Christian Association work at her graduation from Talladega in 1918.

The years have passed and the intercollegiate debater of 1918—for young ladies were then eligible to the Intercollegiate Debating Team—has spoken to thousands of young students all over the United States with steadily increasing power. At student conferences she has not only been an influential speaker, but an efficient executive and now a large responsibility rests upon her as a leader of young people. Talladega is proud of her and always gives her a rousing welcome whenever she returns to her alma mater.

Her first service with the Young Women's Christian Association was as a student secretary which involved a large number of colored schools and colleges, speaking to the students and conferring with officers and committees regarding all the religious problems of the different schools. To make Christian work among girls more efficient, and Christian life among them deeper and more permanent—this was the task she took upon herself and performed faithfully and successfully.

This led to her being advanced to the Interracial Committee of the Student Federation in 1921 where she did much to bring about a better understanding between students of the two races. In the University of Kansas she helped white and colored to understand each other and cooperate as they never had before. With a similar purpose she visited Washburn and other colleges in that region. A more difficult work was undertaken however when she entered West Virginia, and North Carolina. Her genial good nature, enthusi-

asm and breadth of view, however, overcame the spirit of suspicion and misunderstanding and at the North Carolina College for Women at Greensboro, and other white schools, the Young Women's Christian Association spirit united those who had before accepted the tradition of separation.

In 1922 she was again in the Middle West and at the Esther Park Conference in Colorado, where white delegates were present from the South, she found a real response to the Christian spirit of

good will and cooperation.

In California, in 1925, at the Asiloma Conference, where the delegates were mostly white, she led the daily devotions and gained further appreciation for aspiring Negro womanhood.

Perhaps the crowning honor of her life was in her selection as one of the two colored delegates to the International Conference of the World Student Federation held in High Leigh, England, in 1924. Mr. Max Yergen was the other colored delegate from the United States. It was a great meeting and Miss Derricotte brought back an interesting report upon her return.

Since Miss Ethel Caution left the Young Women's Christian Association work to become Dean of Women at Talladega, Miss Derricotte has been the executive of the Student Young Women's Christian Association. Her home was in Athens, Georgia, from which she came to Talladega College, where she left a fine record for popularity, scholarship, and public speaking. Among the women who have graduated from Talladega, and are still engaged in public work, Miss Derricotte is deserving of special honor.

✻ ✻

To submit in silence when we should protest makes cowards out of men.

The human race has climbed on protest.

Had no voice been raised against injustice, ignorance and lust, the inquisition yet would serve the law, and guillotines decide our last disputes.

ELLA WHEELER WILCOX.



MISS JULIETTE A. DERRICOTTE

Tidings From Our Institutions

Teacher's Letter from Tougaloo College, Tougaloo, Mississippi

ONE incident I cannot forbear relating because it is the sort of thing which needs to be told. It is the sort of thing which seems impossible in the North, but which unfortunately is still all too possible here. Myrtle ——— was a freshman in college here last year, and a teacher in the night school. Early in the spring she went home to help her sister for a few weeks. As she was engaged to a young doctor at home and expected to be married in June, she finally decided not to return to school but to stay at home and make preparations for her marriage.

One day while she and her fiance, a doctor, were going to a wedding in a new car, which he had bought for her, they were attacked by four hooded white men. The car was shot up and the Dr. ——— had a flesh wound in the head. He allowed himself to be beaten in order to give Myrtle a chance to get away. In her hurry and fright, she got caught in a barbed wire fence and injured her eye so badly that it finally had to be removed. Dr. ——— married her immediately in order to have the right to be with her and care for her.

The incident is almost too awful to think of, especially when one realizes that the law will never punish the offenders, and that were any movement made in that direction it would be the worse for those who had already been made to suffer.

Teacher's Letter from Austin, Texas

MY heart was made to rejoice the other day. Several years ago a boy in short pants came to the school. He was from the humblest and most backward family. Teachers became interested in him, more on account of his tender age and pleasant face than for any other reason, so they began to help him with clothing, food and books. He became more and more responsive to the teachings, and was tried out in many sections. He was interested in his work, especially in music. After he finished his course here he went East for music. He studied with the masters in Boston. Roland Hayes taught him. He recently visited Austin, and gave a public recital. His voice, manner and interpretation were all that could be desired. He is a rare artist, and is now training in public melodies at Fisk, and will go to Europe for further study next summer. We are proud of this good work here; he has put many voices here in action.

We have some girls this year who would if they had the means cope easily with this young man.

From Ryder Memorial Hospital, Humacao, Porto Rico

MOST of our patients, even critical cases when they came in, go home singing the praises of Ryder Memorial Hospital. Demogenes went home the other day after treatment for a very painful disease. "I am going to pay what little I can to the hospital," he said, "but money can never pay for what I have received." Rogué went home this morning in the same frame of mind. He lay for some weeks in the Municipal Hospital with a diagnosis of gall stones. He suffered a great deal, but there was no doctor to operate; all he could get was medical treatment. Ultimately, one of the nurses, a Ryder Hospital graduate, sent him to us. We cleaned out his gall bladder, and removed a badly infected appendix, the probable cause of all his pain, and today he went home well and strong.

Gratifying cures have been made in the children's ward. We have been most successful in obtaining excellent results with a certain form of infection which causes children to swell up until they look like miniature editions of "Walt," but more so. They enter the hospital looking like little balloons with faces puffed up and eyes swollen shut, and sometimes hardly able to breathe. It seems impossible for them to recover, but out of a number of cases we have not lost one yet. It is a pathetic and yet funny sight to see several children in a row, sitting up in their cots with big, swollen, expressionless faces. But what a difference in a week! When the parents leave them here, they go away in tears, the children look so near death, but when they come back and see the transformation I wish you could see their faces!

Teacher's Letter from Allen Normal School, Thomasville, Georgia

LIFE here is a triangle and an equilateral one at that, which is not true of some schools where the mental is a very long side and the physical a little longer and the spiritual just long enough to connect the two. Of course, it is the academic training that draws the pupils here, so I will begin with that.

Allen Normal is a secondary school which includes grades one through twelve. Those who graduate are ready for college, or equipped with an industrial training, or ready to teach in other lower grade schools, and sometimes all three. My particular part in the academic is like gravy that fills up all the little cracks between the main dishes—in

other words I teach biology, physiology, general science, geometry, Latin and agriculture. I really like my schedule because it gives no chance for monotony! The students are quite as normal as in any school. Some like to work and some don't; some are very bright and others aren't; some have to work late at night to go to school in the day and some come merely because their parents send them. The latter, however, are in the minority. I was calling just today at the home of a senior who has been working every minute of her Christmas vacation and has been offered a permanent position at a very good salary, but she has refused it for five months of slaving for a diploma in June. Her sister, who is in the ninth grade, told me the other day that she didn't have much time for studying because she took in washing, which kept her busy every day from the time she got home from school till midnight. A few, of course, have more money and ride to school in good-looking cars.

The boarding girls have fifteen minutes of calisthenics after a short study period—once a week! Quite often there is a long walk on Sunday. In the ten-minute morning and afternoon recesses, however, there are manifested great powers of concentration—on exercise. The two giant strides creak constantly, the teeters hold ten at a time, the swings are flying, ring games among the smallest are getting popular, and air traffic is sometimes quite congested with balls and bean bags, to be had for the asking. In the near future we hope to manufacture more time for exercise. The day pupils get quite a bit in their walking to and from school, which for some of them means six to eight miles a day.

The boys don't have football because they have no coach. There is a good-sized baseball field, which the boys are gradually enlarging by the sweat of their brow and the use of an axe. They have begun to earn athletic funds by running a very modern lunch counter, which sells soup, cocoa, buns, sandwiches, Baby Ruths and fruit. They accept the assistance of one girl who makes the soup as part of her industrial work, but the boys attend to doling it out, counting the change and washing the dishes. This is all done in "the shop," a most delightful place. I love to go there because I can almost imagine myself up North in some lakeside cottage. It is roughly finished and has a fireplace and plain wooden tables and chairs without backs, which are now stools. Here they weave the seats of chairs, make all kinds of trays and baskets, weave rugs, and act as general repair shop for the school. Girls have sewing and cooking.

All this may give you hints of the spiritual part of their life here at Allen Normal. There is always

Sunday School, church and Christian Endeavor on Sunday. The boarding girls have a prayer meeting of their own on Tuesday nights. There is chapel three mornings a week for the whole school and devotions in the separate rooms on the other two mornings. Bible is a part of their regular course of study from the seventh grade on. Thus on graduation the students really have definite knowledge of the Bible as history and literature. And though it is an ordinary school, the fact that all the teachers are Christians makes a difference.

Teacher's Letter from Seboyeta

THE Fiesta for Seboyeta came in January, and we attended the Vesper Service.

The method of the "Collection" was interesting. Two chairs were placed in the front of the church, and a girl took one and a boy the other. The girl was given the "Niños"—the Infant Jesus—a baby doll in a wire doll bed that was highly decorated. His leg and foot were bare, and the people lined up, passed up, knelt, kissed the foot of the Niños, and placed their contribution on the plate which the boy held. The assisting priest gave each contributor a card which was a Bible picture.

The "Pilgrimage" which came at the close of the service was formed inside the church; first, a standard bearer, with the cross; then two torch-bearers. Following them came three young women, one with the Niños, one with Mary and the third carrying Joseph. Next came the priests and the people of the audience. They went out and around the church. Bonfires had been built to light the way, bombs were fired, and the bell rung furiously. Returning to their seats, a parting word to the people was that at the dance that always follows everything they might have as good a time as they wished, but must be ready for Mass next morning.

"White-mule"—whiskey—is always in plain evidence at these dances, and we saw two young men after daylight next morning being helped home.

These forms must have been handed down from the Franciscan Friars, as I was told by a young Catholic woman that the American church has nothing of the kind.

Music Wanted at the Santee Normal School

THERE is one way in which every one can help in making our music department a strong factor in our school. It is by asking your choir directors to send me twenty-five copies of any good sacred anthem they can dispose of. If you cannot get the music send a contribution and it will be used for music.—Mrs. F. B. RIGGS, *Santee, Nebraska*.

A Graduate on Honest Thinking

LET your attitude be that of one who is neither afraid to learn the new nor forget the old. Don't paralyze your mental powers, stultify your intelligence and invite mental stagnation and death by persistent refusal to acknowledge the plain truth. Don't call the wall black while it dazzles your eyes by its very brightness, nor insist, "There ain't no such animal," while the giraffe in flesh and blood, bones, long neck and spotted hide stands full fifteen feet before your very eyes.

The damage to individuals, groups or whole nations in refusing to acknowledge, accept and act upon the conclusions of intelligent thinking can never be estimated. The danger of mental dwarfage and soul shriveling from the practice of intellectual dishonesty or lack of moral courage is more real than we think and should be guarded against with watchful care. Any one who allows a selfish interest, pride, prejudice or any other cause to blind his eyes to the light of truth must pay the price and suffer the penalty of living in darkness even though all the world be light about him.

That we as a group have been the victims of this species of intellectual dishonesty and moral cowardice, few will deny, but we must not forget the even more baleful effects of such thinking upon those guilty of it, nor must we fall into the same error and suffer the same penalty by refusing to see the light even though it comes from quarters unexpected. An editorial in a recent issue of the *Columbus, Georgia, Enquirer Sun*, under the caption: "Well, Who Cares?" and an incident on a Southern railroad a short time since give evidence alike of right thinking and moral courage in accepting the results of such thinking. Criticising fearlessly the action of public officials and organizations, the editor of the *Enquirer Sun* points out the gross mis-

carriage of justice in meting out penalties of too great severity in the case of the poor and friendless, and unwarranted leniency in cases of the rich and influential. Here is one editor of a Southern daily who thinks straight at least one day in the week and remembers constantly that the way men think finally determines the way they speak and act. Not long since a neatly dressed, well educated, upstanding young colored man was the sole occupant of the colored coach of a train making a trip through one of the Southern states. The coaches for whites on the same train were so crowded that it became necessary to allow some of the passengers to go forward into the coach occupied by the lone colored passenger, but before doing so the conductor—possibly complying with the law—stretched an ordinary cotton string across the car and tied the ends to the parcel racks on the opposite sides of the car directly back of the passenger busy with a late magazine. In a few minutes the colored porter came in and hung a newspaper on the string. With these preliminaries completed, the white passengers began to file in. One of them who was acquainted with the colored occupant, observing the paper hung over the string, asked: "What does this mean?" "Oh, that's the first line of defense of white supremacy," replied the young man. After a pause, and as if speaking to himself the white passenger remarked: "It is no mere accident that the most widely known educator the South has produced since the war, was a Negro, nor is it surprising that the most noted singer the South has produced is a Negro. People who give themselves up to petty thinking do not accomplish big worth while things."

Verily the way men think is the most practical concern in life, for all conduct flows from it.

From the *Atlanta Bulletin*.



To My Friend

IT was about twenty-five years ago that I first knew Frank White who was then pastor in Sioux City. He was then in the rich prime of his fullest powers. From the first hour I knew him for what he was—a man of rare mind and a beautiful soul. He was a preacher of more than ordinary ability as his pastorates in Burlington, Sioux City and Walla Walla and the New First Church of Chicago bear rich testimony. His mind was alert and keen for the latest and best. One could always know that he was browsing among the best thinkers of the day. Next to preaching, poetry and

music were his passions. But above all he was a keen lover of men. How often with a rare smile and a laugh he would say of his people in his various churches: "Oh, but they are great folk," and he seemed to be in love with every one. Rarely if ever did I hear him say a bitter or critical word about his brother ministers or his people—he always found the best, and lovingly placed it in the front window.

About ten years ago he became the Western Secretary for the Association in Chicago. He brought to the position a great missionary enthusiasm born

of his few years of service in Japan. That experience coupled with his native brotherliness made him the friend and champion of all the outcast and forgotten. Every racial injustice, everything unbrotherly, every barrier that shut his brother man out from the enjoyment and culture of the best, aroused the antagonism of his soul. All his words of bitterness were reserved for injustice and the unjust. I think it was true that he loved best the years of his service with the Association for he built around him rare fellowships with so many of the "folk" who had been passed by when the best things were distributed.

And so he passed on serene and sweet up to

the end. We gathered about him in the New First Church in Chicago, sorrowing, of course, that he would be with us no more, but rejoicing in the rich possession of the memories of his love so abundantly bestowed upon the wife and children and only less abundantly upon his friends. It was not an hour for tears but for such a triumphant symphony as was rendered by his former organist and lifelong friend Professor Cottsworth, formerly of Burlington and now of Chicago. None of those present will ever forget that superb prose poem which this organist read above his friend—a perfect symphony in words, gathering power and beauty until it ended in a finale of triumphant faith.

★ ★

The A. M. A. Treasury

IRVING C. GAYLORD, Treasurer

We give below a comparative statement of the receipts for January, including Specials, and for the four months of the fiscal year to January 31.

RECEIPTS FOR JANUARY (Including Specials)

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1925	\$81,242.78	\$27,768.48	\$8,274.35	\$117,285.61	\$10,714.24	\$127,999.85
1926	77,998.84	23,940.37	9,778.67	111,717.88	7,589.11	119,306.99
Increase .....	.....	.....	\$1,504.32	.....	.....	.....
Decrease	\$3,243.94	\$3,828.11	.....	\$5,567.73	\$3,125.13	\$8,692.86

RECEIPTS FOUR MONTHS—TO JANUARY 31

Available for Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1924-25	\$131,812.00	\$43,764.73	\$3,802.89	\$179,379.62	\$25,901.71	\$205,281.33
1925-26	123,022.34	37,967.34	3,103.09	164,092.77	28,659.62	192,752.39
Increase .....	.....	.....	.....	.....	\$2,757.91	.....
Decrease	\$8,789.66	\$5,797.39	\$699.80	\$15,286.85	.....	\$12,528.94

Designated by Contributors for Special Objects Outside of Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1924-25	\$1,315.55	\$2,141.41	\$22,033.85	\$25,490.81	.....	\$25,490.81
1925-26	1,255.79	1,999.36	26,838.58	30,093.73	.....	30,093.73
Increase .....	.....	.....	\$4,804.73	\$4,602.92	.....	\$4,602.92
Decrease	\$59.76	\$142.05	.....	.....	.....	.....

SUMMARY OF RECEIPTS FOUR MONTHS

RECEIPTS	1924-25	1925-26	Increase	Decrease
Available for regular Appropriations.....	\$205,281.33	\$192,752.39	.....	\$12,528.94
Designated by Contributors.....	25,490.81	30,093.73	\$4,602.92	.....
TOTAL RECEIPTS	\$230,772.14	\$222,846.12	.....	\$7,926.02

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

RECEIPTS FOR JANUARY, 1926

Income for January from Investments.....	\$ 5,914.74
Previously acknowledged	17,216.07
	\$23,130.81

FORM OF A BEQUEST

"I give and bequeath the sum of.....dollars to The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift Plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

CONGREGATIONAL CHURCH BUILDING SOCIETY

Walking About Zion

WE understand that it is planned to erect a community house in connection with the First Congregational Church at Newington, Connecticut.

❖ ❖

Early in February the parsonage of the First Congregational Church, Woodbridge, Connecticut, was totally destroyed by fire. Rev. Luther M. Keneston, the pastor, with his wife and a nurse narrowly escaped from the flames.

❖ ❖

Dr. Charles H. Richards left among his papers the manuscript for a book which has just been printed by the Pilgrim Press. It is entitled "Make Your Church Attractive." Have you seen it? On this first anniversary of his departure from us, would it not be well to buy a copy? The price is one dollar and fifty cents. Young pastors will find it especially useful.

❖ ❖

On December 13, 1925, occurred the dedication of the new house of worship for the Immanuel Congregational Church of St. Louis, Missouri, Rev. L. L. Steadman, pastor. Among those officiating at this happy event were State Superintendent Rev. A. R. Atwood, Rev. A. H. Armstrong of the Federated Church, St. Louis, and Dr. Nelson S. Bradley of Saginaw, Michigan, who preached the sermon.

❖ ❖

On January 24 a fine new organ with three manuals and containing fifteen hundred pipes was dedicated in the Dwight Place Church, New Haven, Connecticut. The donor of the organ is Mr. Frank Sherman Platt, who since his youth, and when the church worshipped upon Howe Street, has been connected with its varied activities. For some time this gift has been intended as a legacy but desiring to share in the blessing which the organ will be to the community, Mr. Platt wisely has made the gift now.

❖ ❖

Since the destruction by fire on December 29, 1925, of the costly Romanesque building used by the First Church of Kalamazoo, Michigan, many a house of worship has met the same sad fate. The latest reported is the case of the Grace Church at Framingham, Massachusetts. On the night of February 4, this church, the replacing of which will cost

over two hundred thousand dollars, was entirely destroyed and the parsonage standing next door was for some time in peril. The pastor, Rev. Theodore B. Lathrop, informs us that plans were under way within twenty-four hours looking to a new structure far better than the old. One week before the fire an additional insurance of fifty thousand dollars had been voted but had not yet been placed upon the building and now these people, like many others, must bear the burden resulting from an inadequately insured plant.

❖ ❖

Plans for a skyscraper church building to be erected by the Methodist Episcopal Church at Broadway and 173rd Street are being put into the hands of contractors. The apartment section is to be ready for occupancy next October. The proposition is now made to place a searchlight upon the top of the steeple of this building that will be visible one hundred and fifty miles at sea. One cannot well object to the church that lets its light shine in this way. He can only hope that the church does the right amount of shining somewhere else.

❖ ❖

One of the great burdens the war threw upon the Protestants of Europe was occasioned by the destruction of many of its churches, schools, orphanages, hospitals and benevolent institutions. It is not only the poverty of the people which renders the restoration of these structures difficult. The Catholic churches suffered as well as the Protestant, but the centralizing control of charitable relief has been more efficient in the hands of the Catholics than that administered through the divided action of Protestantism. Rev. Dr. George Stewart, associate pastor of the Madison Avenue Presbyterian Church of New York, writing of this situation in the December number of the *Current History Magazine*, says, "If the reformation is to be saved it must be by the foresight and statesmanship of Protestant leaders who can persuade separate and independent units to do freely that which is accomplished through the iron discipline and centralized authority of the Roman church." We are tempted to ask if that is not also the problem of Protestantism here in America concerning other undertaking that is Christian.

An Object Lesson

ONE of the pleasant experiences of delegates to the recent Mid-winter Meetings in Chicago was the Sunday morning service in union with the Bryn Mawr Community Church. We do not know the considerations in the mind of those who selected this among other Congregational churches which might have been attended.

It was not because this church was the nearest church. Situated at 7000 Jeffery Avenue, far down in the South Shore district, it was a mark of true hospitality when its membership, managing their

In that Bryn Mawr Church there is a communion of Christians representing twenty-three denominations. We have often called ourselves the "common denominator among the denominations." How fitting that there should be placed before our eyes in that great central city an object lesson of the fact. If a true moral development is "out from the rule of authority"—as Dr. Shipherd in his meaty and suggestive sermon on that day helped us to think—and Congregationalists are in some measure passing "through chaos to insight" we cer-



BRYN MAWR COMMUNITY CHURCH, CHICAGO, ILLINOIS

own automobiles, passed over the road twice to transport the delegates to and from the worship.

It was not—although there is magic in that name—because the pastor, Rev. Morrison R. Boynton, is son of a man who is known far and wide and belongs especially to us.

It was not because the delegates on going there were to see a finished product. In fact, they were to worship in a building that was only in the making.

On thinking of the two hours passed in that goodly fellowship we are impressed with the suggestiveness of the whole situation.

The development through which the material structure was going was not out of keeping with the denomination that considers itself always going on to better things and looks to see even from clouded skies the fulfilment of those historic words about "more light."

tainly ought to be glad to rejoice with others who have occasion for rejoicing in a like happy pilgrimage.

The building itself was suggestive. We have for years been urging the churches to unite in their houses of worship beauty and utility. The Bryn Mawr Church, which will eventually be Gothic throughout, will be beautiful as a whole and in its individual parts. It will also help to magnify in a most ample way the educational, social and civic ideals which it is the privilege of the Christian church to foster. We can give to our readers, only an exterior view of this structure but some day we shall find room for a detailed description of its various appointments.

And still another suggestion was given to us in this visit. We had met a church that was rejoicing in the bigness of its task. "Come again next year," they said, "and we will show you something more.

This is but the beginning." The question has often come before the church, "Shall we take aid from the Building Society?" and each time the majority has

said, "Not yet, let us work it out by ourselves if we can." This is as it should be. We are glad to know such a church; may the tribe increase.



Length of Days

By WILLIAM W. LEETE, D.D.

ON February 16, 1925, closed the earthly life of Dr. Charles H. Richards. His name has often since then been upon our lips, and never from our lives will pass the memory of his words and deeds. As the first anniversary of that February day draws near we have been reading with interest some pages which he wrote and which have never yet appeared in print. Among articles of this kind is one entitled "An Old-Time Village Boyhood." It was intended chiefly for the eyes of his children and close personal friends, but some time it might well be reproduced for a larger public. A stranger could but be charmed by his description of the New Hampshire village "encircled by purple mountain majesties," where his life began, and not less with his picture of the inmates of the home; the boyhood experiences of winter and summer; the recreations, the early ambitions,—one of which was to lead a brass band and the other to drive a four-horse stage coach—the village school, the music and religion in the home contrasted with some types presented in the local church; of civic and religious events that had left their impress, and of the permanent life values supplied, as he thought, in special measure to boys and girls reared in the country.

The ease and joy with which Dr. Richards was rounding out the years that finally counted up to eighty-six was often the occasion of comment by his friends. All such we are sure will thank us for bringing before their eyes a few paragraphs from one of his articles already in print. Less than a year before his death he made a contribution to a journal edited at Troy and entitled *The Healthy Home*. The publisher gave it the heading, "An Incurable Optimist at Eighty-Five." As a slight reminder on the every-day side of life of one who, from all angles of his sunny nature, is worthy of frequent recall, we reprint some of his words.

Asked to explain some of the secrets of his long record of usefulness, Dr. Richards said: "I am an example of the survival of the unfittest. Having had a frail and delicate childhood and a manhood never very robust, I am surprised to find myself within two months of my eighty-fifth birthday and apparently in good health.

"The reason why? I am an incurable optimist,

temperamentally looking on the bright side of things, having neither nerves nor stomach and with a good gift for sleep. I am a total abstainer as regards alcoholic drinks and swore off from smoking forty years ago. I drink tea and coffee, but preferably coffee, which is for me an ambrosial nectar. I am a thorough believer in bathing. In my young manhood I took exercises now called the "daily dozen." I also swung Indian clubs. Walking I delighted in. In later years I have played golf when convenient. At present I do not take much physical exercise.

"I believe in breathing fresh air, but have no interest in fads. As to daily routine I rise at seven-thirty. Breakfast. Read *The New York Times* an hour or more, being still intensely interested in public affairs. Go to my office in the United Charities building for five hours. Home at five. Dinner six-thirty, read till ten, then to bed and nine hours' sleep. I might say I had pneumonia as a child beside the usual children's diseases. Double pneumonia at forty, which nearly finished me, though I have been better ever since then. Usually have one or two attacks of severe cold or gripe each winter, which I cure by going to bed for a day or two.

"I am asked do I worry? No indeed! Why worry? It does no good and destroys courage and vigor. Long ago I adopted Dr. Adoniram Judson's motto, 'Beware of desperate steps! The darkest day—lived till tomorrow—will have passed away.' Besides, as I have said, I am an optimist and believe that 'all things work together for good to those who love God.'

"I hold that every man should have a hobby—that beside his vocation he should have an avocation. Mine is music. When I go home tired, I rest myself by sitting down at the piano for a half hour. Beside that I am a great lover of novels—the best—biography, movies, concerts and church.

"So far as family life is concerned, the bachelor is not in it with a man happily married. He misses much of the best in life, and I believe has less chance for longevity. A good home, a loving wife and devoted children not only make life better worth living but make length of days more probable.

"I have always believed in hard work. Exces-

sive muscular work may be bad for the heart, and long-continued mental or physical strain unrelieved by change or rest is bad, but I believe more are killed by over-worry than by overwork. Over-indulgence in anything is bad. The simple life, not the self-indulgent life, is the road to health

and to length of days." As we read once more these lucid words and comprehend the sentiments here expressed we can but credit many of these sentiments, as well as the long life itself, to those experiences referred to in his article on "An Old-Time Village Boyhood."

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Tonasket, Washington

By REV. CARL STACKMAN, *Field Secretary*

IN the midst of the Okanogan Valley, Washington, lies the little village of Tonasket with a population of five or six hundred people. The valley is old Indian land now irrigated and providing a rich grazing country for sheep and horses. The nearest town of any size is some seventeen miles away, but an area of from sixteen hundred to two thousand miles provides sufficient elbow room for even as energetic a man as Rev. James W. Skerry, our Congregational pastor at Tonasket, now in the eighth year of his service.

Previous to the coming of Mr. Skerry, work had been carried on intermittently for several years, but without any marked success. Cessation of the work for a time left an opening for the Methodists to come into the valley and they too, carried on a small work for a number of years, but without firmly establishing a church. When he began work, Mr.

Skerry found seven in the Sunday School, meeting in the basement of the parsonage. During the eight years of his pastorate, this number has grown to two hundred and meetings had been transferred to the high school before the building of the new church, and there are now seventy-five church members on the field. When our new church was built, the work previously carried on by the Methodists was taken over and ours is now the only church in the valley.

The building of the new church was carried on against great odds. It did not seem at first as if there was much money available, but the undertaking became a real community service. A neighborhood day was made of the drawing of stone and gravel for the foundations; the excavating was done by community service and in every way the entire population of the valley showed an interest in what



REV. JAMES W. SKERRY AND THE CONGREGATIONAL CHURCH, TONASKET, WASHINGTON

was being done. During the campaign, Mrs. Skerry, who had been a most valued helper in all of the work, died, and Mr. Skerry's health broke under the strain. These conditions afforded the community a fine opportunity to show what an impression the pastor had made upon them and how they appreciated what was being done to provide them with a suitable church building. The raising of the money was taken entirely out of Mr. Skerry's hands and during his illness, sixteen hundred dollars in cash was raised in order that when the building was dedicated it might be free of debt except for the aid of the Church Building Society. The total cost of the enterprise was twelve

With the completion of the building has come a growing service to the entire community. One of our pictures shows the pastor and his



HAULING GRAVEL FOR THE NEW CHURCH



THE DAILY VACATION BIBLE SCHOOL

daughter gathering up the daily load from five miles around for the Daily Vacation Bible School. Pastor Skerry increasingly proved himself to be a bishop for all the people near Tonasket but since the writing of this article he has found it best to take up the work at Hillyard, Washington.

The whole enterprise is a fine demonstration not only of the missionary aspect of the Building Society's work but also of how one church in such a community, adequately equipped with a build-

thousand dollars and it is a credit to the community and commands the entire respect of every one in the valley.

ing, can serve all the people much better than two or three struggling churches without adequate equipment.

A Happy New Year's Dedication

IN the southern part of the state of New Jersey, about midway between Philadelphia and Atlantic City, is the interesting town of Vineland. The usual number of churches minister to its population of less than ten thousand but none of them is taking stronger hold of its task than our Pilgrim Church, which under the capable leadership of Rev. John H. MacMillan, dedicated on January 3, 1926, its new house of worship. The accompanying cut shows the front of this building. But without a side view one would not realize the large provision made in the structure for the varied life of the church.

From stairs in the vestibule one mounts to the primary Sunday School room which with toilet and cloak rooms extends the whole width of the building; and under the room for public worship and preaching, seating from four to five hundred people, are the spacious quarters given over to other departments and classes of the school and adjusted easily to general social and community interests.

This can best be explained by the floor plans, and we print them, for we believe they will be suggestive to many a church compelled to house all of its activities under one roof.

The original artist's sketch adorned the front of

this building with a row of columns, which, in order to save space for rooms within, were finally reduced to two. By the original treatment we should have had a more churchly looking structure but those in authority felt that the beautiful must make way for the useful. From the porch, back of the two columns, one passes by a door to the right into a library room and by a door to the left into a large room for women's gatherings. The door at the center opens into a hall from which doors enter into both the library and the women's room and from which stairs back of the library descend to the basement and ascend to the primary room in the second story.

On the same level with the entrance hall is the plain but satisfying room for public worship. At the front and in the center of this room is the pulpit platform and back of it a place for the choir. On one side of the choir seats is the organ, and on the other the choir's waiting room.

The contract price for this building was thirty-four thousand nine hundred and seventy-two dollars to which must be added the cost of the pews and other furnishings. Following closely upon the purchase of a well located lot, which gives scope for additional structures, if ever

for Congregational benevolences. But without a substantial grant and loan from the Building Society even this loyal band and its brave pastor and wife would have quailed before the task.

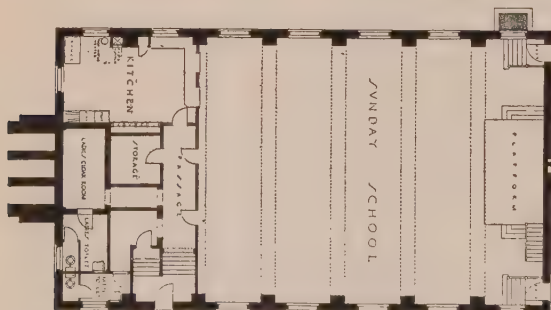
At the service of dedication Dr. Charles W. Carroll led the people in prayer and Secretary James Robert Smith preached the sermon. The church, which up to 1914 could scarcely carry on, now numbers over three hundred members and is highly esteemed in the whole community for its work's sake. Quite a number from other denominations have contributed not only money but valuable articles of furniture that this church of Pilgrim faith and name might go on its way to still greater achievements.

Vineland claims to be the largest poultry center in the country. It is ideally located for this industry. The little city with a present population of nearly ten thousand is growing rapidly, doing an extensive business in the manufacture



PILGRIM CONGREGATIONAL CHURCH, VINELAND, NEW JERSEY

of glass and clothing, while prosperous poultry ranches line the roads for many miles out into the surrounding country in every direction. Manifestly there will be an increasing need for the Congregational church in such a community. This is a case



needed, and the completing of payments on a new parsonage, the building of this new house of worship is a highly commendable performance. Through it all the church has been meeting its apportionment

where very generous help from outside was an absolute necessity to enable the church to build adequately, as most of the natural constituency are people of limited resources and modest income.

THE CONGREGATIONAL EDUCATION SOCIETY

Intelligent System in Giving

In the January number of THE AMERICAN MISSIONARY we gave some information regarding the system of benevolence pursued in the Eliot Church of Newton, Massachusetts. The method seemed so significant and its results were so apparent that we asked for further information concerning details. That these will be welcomed is evidenced by inquiries from several readers. We are indebted to MISS ELIZABETH STRATTON, Director of Religious Education in this school for the following facts.—H. W. G.

IN the Young People's Department. The Budget Committee is one of the regular committees of the Student Council, of which one of the young people is chairman. During the year this committee is on the lookout for causes which need assistance and which are of a nature to especially interest young people. The various missionary pamphlets of the denominational Boards go to this committee, as well as literature from other sources: local, national and overseas. In the fall, usually in November, this committee visits the Congregational headquarters in Boston, talks with the heads of the various Boards, and with their help decides on certain things which need help and which have particular appeal to its members.

On the basis of this information a tentative budget is prepared to the amount of three hundred and fifty dollars, divided between our own church, the community, the nation and the world. This budget is presented by the committee to the student body two Sundays before Every Member Canvass day. Each item in the budget is explained by a member of the committee and the student body has opportunity to suggest changes. After this discussion the budget, with such modifications as may have been made, is adopted. The final budget is printed on the pledge card—a reprint of which was published in THE AMERICAN MISSIONARY for January—and a copy of this card furnished to each member of the department. Each one who makes a pledge receives a special set of envelopes for use by members of the Church School.

Our program of missionary and social service

instruction is closely related to this system of giving. During the year, in our missionary programs and worship services, each item of the budget is presented and full information given regarding it. Letters are read from secretaries and workers to whom the money goes, so that each one becomes fully conversant with the causes to which he is giving.

In the Elementary Departments. The children also have a special pledge card and special Church School envelopes for their offerings. The superintendents in the various departments gather information concerning work in which children will be specially interested, in much the same manner as does the Budget Committee of the Young People's Department. These causes are made significant and realistic to the children throughout the year by stories, handwork, dramatization, letters, and so forth, and the children decide to which of these they wish to give and in what amounts. The result of this method is intelligent choice and purpose in giving.

Both young people and children are encouraged to give to church expense and to benevolence. Since this system has been inaugurated the amount given has steadily increased each year, until it is practically double the amount given under the old system. Great interest is shown throughout the entire Church School in the whole matter, and it is felt that the new plan has fully justified itself. About two-thirds of the total membership make pledges and use the regular payment envelopes and the percentage of givers increases each year.



Making Good Under Difficulties

LETTERS frequently come from Church Schools in various parts of the country saying that they cannot put missionary education into their program for lack of time, or because "it takes so much work." Others are of a different kind and from these we select one from Rev. E. Merle Adams, Educational Secretary of the Iowa

State Conference, which we commend to those of indifferent or faint hearts.

"The Congregational Church of Arion, Iowa, has forty members in a village of less than two hundred population. For nearly three years the church has been without a regular pastor. For two years it has had no regular pulpit supply. In spite of these

very real handicaps, this church has a program of religious education and a world vision.

"The secret, as usual, lies in leadership. The superintendent of this school is section foreman for one of the trunk line railroads passing through Arion. Although this is his first experience, his school is well organized. It is also a "World Service School" and has not been content with adopting the simplest form of the plan. In 1924 the school met all the requirements for merit seals outlined in the folder, "Special Activities for Advanced Work." It submitted materials including posters, original programs, and reports of practical service projects far in excess of the requirements for seals. Its members had read more than the necessary number of books and had given to various missionary causes considerably more than the entire apportionment of the church. Arion won every merit seal in the World Service School plan.

"The true significance of this record may be more clearly seen from this letter from the superintendent concerning the work for 1925.

"The year is fast drawing to a close. I am send-

ing a parcel of some of the articles made by the some of our smaller pupils. When our original program has been typewritten I will send a copy along with some of the posters used during the year.

"We have not quite reached the standard set last year. I am sorry that I have not been able to give as much time as I ought, on account of our three-year-old girl who is imprisoned in a cast on account of dislocated hips. When she is not in the hospital she needs much care and is so heavy to handle that I must help my wife as much as possible. It

may be that I will not be able to lead our little Sunday School in 1926.

"We have kept up our attendance fairly well, and will have our church apportionment raised before the end of the year.

"Wishing you a Merry Christmas, I remain,
"Sincerely yours,———"

Mr. Adams continues: "This example of real sacrifice and devotion applied to some of the stronger churches in Iowa would work miracles." We wonder if this is limited to Iowa? Arion is a good example for others.



CONGREGATIONAL CHURCH, ARION, IA.

New Helps for Young People

THE following new materials are ready for leaders of young people. They may be secured, without cost, by writing the Secretary for Young People's Work, 14 Beacon Street, Boston, Massachusetts.

List of Easter Dramatizations. Contains descriptive notes indicating the character of the plays and pageants, the amount of work required in preparation and the length of time required to present them.

Bulletin No. 18. So many requests come to the office for help in organizing young people's societies that certain general suggestions have been gathered together in bulletin form. Two sample constitu-

tions are included and a list of eight pledges or covenants is appended.

Bulletin No. 19. This is the regular quarterly bulletin, covering the period from April to June. It gives three lists of topics for these months, contains information regarding new literature and suggests certain seasonal activities.

"*Why I Entered the Ministry,*" by Dr. Carl S. Patton. This excellent statement, appearing first in *The Congregationalist* and later reissued in the Society's bulletin service, has been reprinted in leaflet form. It will be sent to any young people interested in full-time Christian service, and will be furnished in quantities to pastors who desire it.

Another Good Steiner Book

A TEMPTATION from which we need to be rescued is that of treating races or groups of people as problems or cases in mission study. One may as well attempt to substitute a visit to the museum with its cases full of birds, dead and stuffed, for the delight of watching the woodthrush

in his native thicket and listening to his melody.

Edward Steiner's books have the quality of self-revelation. They admit the reader into comradeship with a very human and lovable soul. Perhaps none of them can be more heartily recommended as an antidote to the "museum" habit in our study of

the Slavic races this year than his new volume, "The Eternal Hunger."

He gives us a rare picture of a quest after God and the verities of life that would not be denied. There is philosophy here, so charmingly expressed in terms of human experience as never to seem heavy. There is humor that flashes out from a heart too inherently sound to be crushed or embittered. And this is noteworthy, for there has been enough along the pathway of Edward Steiner's life to dry the springs of mirth in any soul less incurably genial.



You Can Learn to Teach

REASSURING, is it not? And Margaret Slatery's new book is as good as its title. She is not content with telling you that you can learn to teach, but she points out very clearly how you may go about it. The book rests securely on the basis of sound scholarship and scientific method, but it is not academic. The author has mastered theories and thought them through to the place where she can express them in terms of human life, which, by the bye, is one of the best evidences of sound scholarship.

There are two parts to the book. The first deals with "You," the second with "Your Pupil." The first helps you to understand yourself, your own experience, the powers you must cultivate if you would truly help others to develop theirs. The second helps you to understand your pupil and the laws by which his life develops.

We do not need to tell here of the author's wide

There is faith here, too—faith in God, in man, in the true American—which at once shames and stimulates our own.

Put "The Eternal Hunger" into your missionary library and get the leader of your study group on the Slavic races to read it, by way of preparation and inspiration. Young people will enjoy it, too.

The book is published by F. H. Revell Company, at one dollar and twenty-five cents, and may be ordered from the Pilgrim Press. It will be a good addition to the missionary library.

experience, or of her keen insight and sympathetic appreciation of young life. You know that already. We simply pass on to you her own words as she looks forward to "a happier world for the individual and society."

"Your frank, honest, earnest effort to understand yourself for the sake of your neighbor will help to bring that world into being. Your study of you, your earnest effort to train you for the service of others, must continue through the years. Upon it depends your success with those who are to be the subject of the second section of our course—Your Pupils."

"You Can Learn to Teach" will prove a valuable guide upon the road. We commend this book as a basis for a series of teachers' conferences in the Church School, as well as for individual study. It is published by our Pilgrim Press, at the remarkably low price of one dollar and thirty-five cents.



Conference Notes

MARCH is none too early to begin thinking of the summer conference for young people. Every church should avail itself of the chance to have some of its young people at its Congregational conference next summer. It is the universal testimony that these gatherings constitute one of the most potent influences for the Christian development of our youth. They are also one of the most significant leadership training movements that the church has ever had.

The desire is not primarily for more and bigger conferences. Many of our states already have reached the limit in size. These gatherings are for inspiration and work; if they grow beyond a certain size their effectiveness diminishes. If, therefore, your church is interested in sending delegates it should see that the registrations are in early. For advance information write the state office or the

district secretary of the Education Society.

The Society joins with most states in issuing a leadership training certificate to students who have satisfactorily completed two summers of work in Congregational conferences.

There is to be an important young people's weekend conference in connection with the International Council of Religious Education meeting in Birmingham, Alabama, April 16 to 18. The Congregationalists are asked to secure fifty registrations. The program for this young people's section provides some of the best talent of the entire Council convention. Special rates are being offered by the railroads. Anyone interested in attending should write the district secretary of the Society or the Secretary for Young People's Work, 14 Beacon Street, Boston, Massachusetts.

THE SUNDAY SCHOOL EXTENSION SOCIETY

When Children's Day Comes

MOST worth while things are not started all at once. It was thus with Children's Day. It was a gradual growth, and its development is interesting history. Its early observance was through great-hearted pastors who planned days in which the love of the church for its children should be cultivated, and the service made so attractive that the boys and girls would love to return.

Gradually the observance of Children's Day became very general in our Congregational churches, and in 1883 the National Council recommended that the second Sunday of June should be set aside each year and an offering taken for Sunday School missionary work.

The day has brought a beautiful service into the church, one which has attracted both children and adults, and deepened the love of many for the church and all that it stands for. Thus Children's Day has given the opportunity to a multitude of boys and girls, in the most impressive period in their lives, for world-wide vision and service.

Children's Day comes this year on June 13, and the offerings will make possible new Sunday Schools for thousands of boys and girls and young people in our homeland, who are now without such privileges. During 1925 the Sunday School Extension

Society organized one hundred and fifteen Mission Sunday Schools, in addition to all of its other forms of service. It also sent out during the summer vacation months fifty college young people for missionary and religious educational service in thirty-two states. For the summer of 1926 another group is being commissioned.

The Children's Day Service has been prepared by Mrs. Charlotte Chambers Jones, a member of the editorial staff of the Congregational Publishing Society, and a leader in Church School activities. It is entitled, "The Challenge of the Children." The author has put into it a devotion which recognizes the values of our children and youth. It is of the usual high order of literary merit and missionary interest. It is vital in every way and adaptable. It will help to promote religious educational ideals and giving for the needs of others. The church of the future depends on the Church School training of today. Give information and inspiration to the young now, and the Christian enterprise is assured.

The printed service is sent without cost to all churches and Church Schools, making a special offering for the work of the Congregational Sunday School Extension Society or otherwise definitely providing for it in their plan of benevolence.



Sacred Memories

By President LEWIS H. KELLER, D.D.

Former Superintendent of the Southeast; now President of Atlanta Theological Seminary

DOWN through some glorious years there come to me gracious memories of the observance of Children's Day in my own Church Schools. Even now I hear the sweet childish voices of the boys and girls as they sang and spoke the message of the Infinite Love to the childhood of the world. Who could forget these groups of children, all togged out for their great day in the church calendar? Who could forget the radiant faces of parents, to whom there came a new revealing of all it meant to train these children for all eternity? And who could forget the consecration of the little ones to God in Christian baptism?

On one of these Children's Days I received twenty-nine boys and girls into the church as they sang in a beautiful exercise, "I will," an answer to Christ's challenge to their young lives. On such

occasions, it seemed to me, that Christmas and Easter found their completest meaning in Children's Day.

And now Children's Day is coming again. It will give our children memories about which they will be talking many years hence if we make the most of it for them. This is our chance to make such memories fine and lasting. Shall we not keep our hearts young by sensing the deep meaning of Children's Day, and make that of 1926 the best of all the years? Our children deserve the best we can give them. Christ has great world tasks for these boys and girls, and in giving them the finest religious training we serve the nation and the world. These glorious Children's Days will stand out in the memory as the symbol of God's love and guidance.

Come, Let Us Make This The Most Interesting Event in June

SHARING in Christ's Coronation of Childhood, it is our privilege to help children and youth who are in themselves values we must conserve. For the advancement of the Kingdom, and for anything like adequate growth in our Congregational fellowship, more pioneer Sunday Schools are needed. Moreover, to be fully effective, such schools must be accompanied with the best educational methods.

Do you know the value of a Mission Sunday School in the crowded sections of our large cities, or out on the rural frontier? Are we really in earnest about this foundation work of Congregationalism for the Kingdom of God? Is it not time

for us to give more thought to the boys and girls? Shall we not plan in a bigger way to give our young people a real, glowing, challenging chance?

The investment of mind and heart in Children's Day should be a larger part of our Congregational enterprise. In its character-making possibilities we should have a share. Most earnestly we ask our pastors and Sunday School superintendents and all religious educational leaders to use Children's Day Sunday in the most definite way possible. Remember that our Congregational share of the children and youth who do not go to Sunday School is nearly a million and a half. The need is apparent. Our obligation is evident.



Winning and Training Youth

EDWARD H. PHILLIPS was born in New Orleans and won to the Congregational way of thinking through a message given by President Frank E. Jenkins. In 1904 he organized the London Avenue Sunday School, which became the Beecher Memorial Congregational Church, with Rev. Alfred Lawless, Jr., as pastor. For more than twenty-five years Mr. Phillips gave one month each year, without salary, organizing and encouraging Sunday

Schools. He was ordained in 1923, soon after receiving appointment as full-time field worker for our Negro Congregational Sunday School work in the Southland. His record of achievements since 1920 is remarkable. The Texas-Louisiana Congregational Young People's Conference stands in this list. Beloved, efficient, indefatigable, consecrated unreservedly to the task of winning and training youth for the Wonderful Way of Living, Mr. Phillips is an invaluable worker.



REV. EDWARD H. PHILLIPS



In City Suburb and Mining Camp

DURING twelve months, Extension Worker George N. Edwards reported this service in a territory* that embraces the greatest variety of fields from city suburbs and new industrial towns to fishing villages, lumber and mining camps: "Traveled twenty-six thousand four hun-

dred and thirty-five miles by stage, rail, on foot or other ways; visited fifty-six different Sunday Schools; organized thirteen new Mission Schools; supervised the work of five Student Summer Service young people; besides the multitude of services that figures cannot record."

The Children's Day Service will be ready for circulation directly after Easter Sunday. Correspondence relative to it will be welcomed by
The Congregational Sunday School Extension Society,
289 Fourth Avenue, New York, N. Y.

THE MINISTERIAL BOARDS

The Congregational Board of Ministerial Relief
and Thirteen Cooperating State Boards

The Annuity Fund for Congregational Ministers
The Pilgrim Memorial Fund

The Human Factor in Christian Enterprise

By CHARLES S. MILLS, D.D.

From Notes of an Informal Address at the Midwinter Conference, Chicago, January 17.

Transcribed by request

THE work of the Ministerial Boards seems simple and self-evident. Their main objectives are, however, probably less understood than any other enterprise of our fellowship. For more than a generation those responsible for their direction have been convinced that the attitude toward the ministry must be radically changed. This was not peculiar to our denomination. With a single notable exception, our American Protestant churches had not developed the sense of social justice toward the ministry.

A forward step was taken some forty years ago when Ministerial Relief was put upon a national basis. Another was in 1914 when the Annuity Fund for Congregational Ministers was incorporated, although the system then adopted proved inadequate. A new day dawned, in 1917, when the Pilgrim Memorial Fund was instituted and upon this foundation the sound scientific plan of the Annuity Fund was put into operation.

Most of our people still only dimly see the larger light. I never attend a gathering like this without finding tokens that the scope and purpose of the movement to safeguard the ministry is little comprehended even by leaders of our churches. In fact, so many public utterances have been so far from the mark that they have become a standing joke among those with knowledge of the facts. I desire, then, to voice three fundamental convictions which we of the Ministerial Boards believe must be recognized by the church.

The Point of Emphasis

I.—Primary emphasis must be placed by the church and its missionary enterprises upon the human factor on which, under God, they depend for success.

I fear that even this proposition has not yet won

its way to recognition. We have always exalted the function of an educated ministry. In the days of colonization the fathers denied themselves to found colleges whose first purpose was to furnish well-trained leaders for the churches. We have been preeminent in missionary enterprise. No other great fellowship has so extended itself in proportion to membership and means in lands afar. None has taken up so chivalrously and with such vast expenditure the burden of the education of neglected races.

And yet, apart from a limited benevolent arrangement in some missionary societies, we have been so careless of the human factor that the minister, to a very recent period, has been left to come to old age without any adequate protection against its limitations. Even in the kindly arrangement of some of our Boards, the retiring pension is not an intrinsic possession, earned by life-service, but is given by grace of the society

and determined by the need of the individual. Our grants to our veteran ministers after a lifetime of sacrificial labor are still pitifully small, far below other great denominations.

The tradition in which we take greatest pride is the freedom of the ministry. But is the minister free when he is nagged daily by the bread and butter question and pursued in his dreams by the ghastly fear of indigent old age for himself and his beloved?

I remind you of the trenchant phrases of Dr. Clarence H. Wilson at the National Council in speaking of maintaining the standards of the ministry: "The day of good Saint Francis is past, and it will not return. The mendicant, once honored, has fallen, long since, from his high estate. A new ethic prevails. It requires that the man in every calling shall earn his keep and pay his way. The ministry can claim no exemption from this rule."



CHARLES S. MILLS, D.D.

Every man who is worth his salt is willing cheerfully to forget himself in following the Master. But he cannot surrender his self-respect, or forget his obligation to those dependent on his care.

The other day I heard Dr. Kuo of China, as he spoke to a thousand of my fellow citizens of New York, of China's demand to be recognized as a nation, with an end to all that vitiates her self-respect. "We often have heard," he said, "how the people of your land love China. If you can give us love and justice both, then all is well and good; but if you cannot give us both we prefer that you take back a little of your love and give us a little more justice." I would not have the ministry less loved, but I would have the church translate its love into recognition of the economic rights essential to the dignity of the vocation and its effectiveness.

Of Major Importance

II.—Provision for the human factor becomes at once of major importance in financing Christian enterprises.

Countless good people fail to understand the facts. Only those acquainted with actuarial science realize how quickly a system of pensions runs into vast sums. As Mr. Clarence S. Pellet, of Chicago, whose vocation is insurance, said at the National Council, "You cannot finance a system of annuities with loose change." It cannot be made merely an incidental, inconsequential fragment of Christian efforts. It involves, at the best, great and constant outlay, not as benevolence, but as an inevitable item of the expense budget.

The poorer the plan, the greater the cost. Witness the fact that with an expenditure of approximately two hundred and twenty thousand dollars for grants in 1924, the Boards of Relief, State and National, could make an average grant to a minister, including the Christmas remembrance, of only three hundred and sixty-seven dollars and to a widow of two hundred and sixty-three dollars. Witness again the fact that the Original Plan of the Annuity Fund, started in 1914, providing an annuity at the maximum of only five hundred dollars on the basis of at least thirty years of service, and one-fifth of that provided by the minister's payments, involves expenditures by the churches which by 1941 will reach the requirement of three hundred thousand dollars a year.

The Women's Boards of Missions, which have set the pace in devotion to the evangelizing of the world and from whom, in the more intimate fellowship now proposed, we hope to achieve greater efficiency, have recently awakened to the fact that with all their love for their missionaries, they had

not systematically provided for the age or disability of those who were approaching retirement after nearly fifty years of service. With characteristic courage, they have adopted new plans to remedy the defect, but they are appalled at the cost and wonder where to secure the proper foundations. And yet they may not consider this awakened sense of larger social obligation to their beloved missionaries as the fag end of their present endeavors. The obligation to provide for their messengers to India or Japan is as clear as to open missions and schools in lands whose needs beckon them so urgently. If I had a large gift to make to the Women's Boards today, I would dedicate it, not to expenditure for missions, but to guard the health and the age of those who give their lives to the service.

Including All Workers

III.—This provision for the human factor concerns the whole ministry and, indeed, the entire working force, lay and clerical.

About ninety-nine out of one hundred misconceive the objective at this point. All they can see is the dear old veteran bowed with years, unable to provide for his necessities. Within a few weeks I have been introduced, at an assembly of young men preparing for the ministry, as one who took care of aged ministers. That is the usual presentation. Even the beloved presiding officer today indicated that this work was simply taking care of funds. Now if my friends introduced me as one himself on the sunset slope, that would conform to the fact, but to circumscribe this magnifying of the human factor so that all to be seen is the aged minister in financial need is to beg the whole question.

"What!" I hear some one say, "Are you not caring for the aged in your beneficent Boards of Relief?" Yes, thank God, we are. It is a priceless privilege to make the path of our veterans in their last years a bit smoother. Nothing we can do is half enough in comparison with what they have done, but, friends, we are doing this by our free pension Boards of Relief—I hope we shall soon be rid of that word "relief," which, in spite of all we can do, smacks of charity—only because the generations back of us did not institute thoroughgoing plans to build safeguards for their age.

The great work of our Ministerial Boards, measured in its ultimate results, is not with the oldest but the youngest of our ministerial force. One of the deepest hopes of our hearts in forwarding the Pilgrim Memorial Fund and the scientific plan of its working through the Annuity Fund was that our

young men would, as a matter of high privilege, enter the membership on receiving their ordination papers. I am here today, fresh from the closing weeks of a year in which letters of inquiry by the hundreds have been pouring in from the ministry, chiefly from the younger men. I am glad to say that of the one hundred and sixty-three new members one-fifth were either ordained or transferred from some other denomination, in 1925, a gain of fifty per cent in both classes over 1924.

Read into this simple statement that we are educating our young men as they enter the ministry to begin on their own initiative to safeguard themselves and their families against the day of need. Look forward through the years and behold a generation hence these same young men coming to age with adequate resources for its defense, their economic status utterly in contrast to that to which we have grown accustomed in the piteous stories of the age of the average minister of today.

I remind you of those statesmanlike words of Dr. Potter, when Moderator of the National Council, spoken to business men last winter—"The Ministerial Boards have not undertaken simply to relieve the sufferings of our colleagues and brethren in the Christian ministry. Their greater purpose has been the maintenance of the standards of the profession. They are rendering a great service to the far future in the generous, wise and scientific leadership they are giving to the churches in the maintenance of ideals for the Christian ministry."

When, therefore, you think of the work of the Ministerial Boards, let not the figure of the beloved veteran obscure this greater purpose of maintaining the standards of the ministry, the provision of reasonable economic freedom as the essential accompaniment of intellectual and spiritual liberty and efficiency.

Holding in mind, then, the primary emphasis upon the human factor, carried through in generous proportions for the whole force, lay and clerical, let us look a moment at our own concrete proposition. It brings a ringing challenge.

It is, first, the challenge of a great movement. Every well-known evangelical denomination is stirred to its heart, convicted of the sin of a fal-

tering sense of social justice, seeking now to remedy the neglect of generations.

The Methodist Episcopal Church, always foremost in providing for its retired ministers, is spending over three million dollars a year on their behalf and is now supplementing its historic system by a new contributory reserve plan after the fashion of our own. The Protestant Episcopal Church is contributing one million dollars a year to its Church Pension Fund, every church sending an amount equivalent to seven and one-half per cent of the rector's salary. It is lifting its pensions to ministers—corresponding to our veterans under the Board of Relief—from six hundred dollars to seven hundred and fifty dollars, is paying one thousand dollars to the widow of any rector dying in active service and is lifting the widow's pension from three hundred dollars to four hundred dollars. The Presbyterians have adopted a comprehensive, scientific plan for which they are securing ample foundations. The Baptists have in full

ANNUITY FUND, 1925

Total membership, 2203.
New members, 162, net gain 147.
Annuityants, 198, increase 60.
Income, \$533,754, gain \$53,746.
Administrative expense, 6.3 per cent.
Assets, \$2,286,800, gain \$435,389.
Pilgrim Memorial Fund, \$4,850,426.
Profit Reserve, \$125,396, gain \$21,626.
Total assets, \$7,262,622, gain \$564,269.

swing a noble system similar to our own.

Again, there is here the challenge of a well-articulated science. Annuities now are not guesswork. We know what foundations are needed, what annual deposits will produce. The results are secure.

Again, here is the challenge of our own plan in which we may have absolute confidence, meeting every requirement of the science of the Actuary and of sound finance, adding approximately one hundred and fifty members each year, increasing its assets from four hundred and seventy-three thousand four hundred and forty-seven dollars in 1920 to two million two hundred and eighty-six thousand eight hundred dollars in 1925 and gaining in the confidence of the ministers and churches year by year.

Let me close by two contrasted pictures. Dr. Perrin of South Dakota has been pouring into my willing ears, today, the story of a saint of the prairie, fifty years in service, now some eighty years of age, bowed under the sorrow of the death of his life companion, incapacitated by a motor accident which sent him to the hospital for six months. How glad we are to send him our maximum grant under

the Board of Relief, but that is only five hundred dollars and this only in such an exceptional case and only in view of his need. How great the contrast, for instance, with the experience of young men now coming into the service of the American Board and with the aid of the Board entering the Annuity Fund. When they come to annuity age, they will find provision of approximately twelve hundred dollars payable annually, not through the grace of a

missionary organization but of their own right and accumulated by aid of our Pilgrim Memorial Fund so easily that it has brought no burden either to the Board or to the missionary. Surely this is a work of fundamental significance for the maintenance of the standards of the ministry and the effectiveness of the enterprises of the church. Who will not count it a joy to have part in bringing this measure of economic freedom to our Christian leaders?



Annual Meeting Annuity Fund

THE annual meeting of the Annuity Fund for Congregational Ministers was held at the Corporation Trust Company, Jersey City, February 2. Trustees were elected for the year 1926 as follows: Lucius R. Eastman, B. H. Fancher, Frederick B. Lovejoy, Lewis T. Reed, George W. Rey-

nolds, Herbert B. Sexton, Jay T. Stocking, Edward N. White and George N. Whittlesey.

An extended report by the General Secretary for the Trustees is sent to all members. Copy may be had by any others on application to the office of the Fund, 441 Lexington Avenue, New York.



The Pilgrim Memorial Fund

IN 1925 collections fell rapidly as the normal period of five-year instalments ended. Net collections were only \$107,254. The books showed, December 31, 1925, 17,466 subscriptions, aggregating \$766,157 yet to be fulfilled. Adding cancellations and reductions, \$387,070, the total, \$1,153,226, represents more than one-sixth of the original subscriptions. Hundreds of subscribers have never responded to any statement or personal letter in the six years since the subscriptions were made.

Nevertheless a large part of the overdue subscriptions are probably collectible. According to the vote of the National Council its plan of operation is:

(a) That every church aid in collecting subscriptions.

(b) That State Superintendents initiate plans within the states to reach subscribers.

Further it is suggested:

(c) That churches be asked to make good, as far as practicable, the difference between original subscriptions and actual payments. In several State Conferences preliminary work is going forward.

(d) That states which have not yet fulfilled their quotas endeavor to bring these to completion. In two states the campaign has been postponed for six years. The same is true of several of our strongest churches in other states. Every effort will be given to secure the largest results obtainable.



The Congregational Board of Ministerial Relief in 1925

INCREASE in the roll was more significant than ever, seventy-six names being added. The net increase was more than double that of the preceding year.

This experience is not peculiar to our fellowship. The Baptists, for instance, have increased in five years, 234 per cent in beneficiaries and 353 per cent in expenditures for them. This is due in large measure to the high cost of living and the inability of many, who somehow made ends meet under the earlier conditions, to do it any longer.

It is gratifying to note, however, that the notable growth of the Christmas Fund, caring by its overflow for emergency grants, and a modest increase in receipts from undesignated legacies enabled the

Board to close its year with an addition of only \$509 to the deficit. This, however, was after a special extra appropriation of \$2,000 from the modest Legacy Reserve, set aside to equalize yearly receipts from this source. The total deficit December 31, 1925, was \$20,280.

Under the stress of the increasing load carried by the Board it is still impracticable to put into general effect the higher schedule of grants approved by the Commission on Missions. The average regular grant, National and State grants combined, was but \$317 for a minister and \$233 for a widow, to which the Christmas Fund added an average of \$40. There are, however, evidences that the cause has an increasing hold upon the hearts of our people.

WOMAN'S HOME MISSIONARY FEDERATION

A Reorganization Opportunity

DENOMINATIONAL missionary reorganization placed a new and greater responsibility upon the membership of the local church.

There are certain objectives which women can achieve more readily than any other group, such as initiative in missionary endeavor, discovery of and training for leadership, and enlistment of personal service. Changing conditions and attitudes in modern life have brought about an expansion of our opportunity, especially in an area not cultivated hitherto. We are appreciative of the splendid body of women who have carried the responsibility of the missionary education of the church and the missionary activities for which these women directly obligate themselves. Through intensive study, cultivation of personal interest, official responsibility and definite committee work, these women have become statesmen in missionary strategy and expert in administration of benevolence.

For many years they were wise in training their successors in missionary organization; mission bands, intermediate Christian Endeavor societies, girls' circles and Greek letter societies, graduated into the Young Woman's Missionary Society, organized classes and other forms of organization. These groups in due course of time became incorporated in the Senior Auxiliary and raised up their successors. But we have become aware that our resources in apostolic succession are very limited. The groups that were formerly in line for continuing the program suddenly were *not*. Whither had they gone? Inquiry revealed the fact that changing economic conditions and new opportunity for women in business, industry and the professions were responsible for a new outlook upon life, a new evaluation of its challenge.

The entrance of the Christian women into business and the professions is a moral asset. If she will practice the Christian way of living in all her relationships, erect Christian standards in business dealings and organization; if she will be the means of bringing cooperation and friendliness between warring factions of industry, then truly it will come to pass that righteousness and peace shall salute each other. But these women in business and professional life are the material out of which the missionary society of tomorrow must come. We

must look to her to continue the missionary program which has marked the progress of the gospel in the world. We must cultivate her; and what a splendid find she is!

The Woman's Missionary Society of the church has been studying the great issues which concern us as Christian people. This has not been without effect on our own attitudes, but we are also to find the fruit of our effort in the lives of these women in business. We have longed to convert the church to an understanding of inter-racial cooperation, but this business woman does not need to be converted. She does not encourage race prejudice, nor ask where her associates were born or of what country they are. She is interested in all parts of the world without discrimination against any part. All have commercial value to her. If we are wise in our training, giving balance and proportion to their claims, the world will have a spiritual value also to her candid mind. We have struggled to arrive at commitment of ourselves to the practice of stewardship. We have been hampered in this Christian emphasis and grace by custom and economic status, but the business woman controls the use of her own salary. Budgeting is natural to her and stewardship attractive. If we are wise no argument or defense will be required to convince her of the efficiency of the Every Member Canvasser or of the opportunity of larger gifts beyond the apportionment.

But our business woman is intelligent and we must put before her the most challenging missionary program possible. Her margin of leisure is limited. Her program must be her own and rendered at such times as office hours make possible. We must stand by her and with ready sympathy and tact help her to "carry on" worthy of her high calling in the cause of missions.

This group should be related to the woman's state organization as are other missionary groups. They cannot be classified in the adult organized class group. For the present, and until they have found their program, they should have a state leader who has had an experience of business or professional life, who can understand their experiences and from whom they may expect direction in their program. These business women are independent but cooperative groups. We need these qualities in our missionary program.

But greater goals than business integrity, industrial peace or missionary activities should be set before these women. May we not persuade them to use business equipment in preparation for a greater life work? Will not a life of service for others, the matchless opportunity to follow Jesus Christ by being servant of all, appeal to them? Let us win them for the greatest service possible.

Schauffler School shows us how. May not these Business Women's Clubs become service guilds?

The need for pastors' assistants, religious education directors, social service workers, helpers in rural churches, missionary workers at home and abroad—intelligent, efficient workers needed everywhere—business women, harken! "The King's business requires haste."

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Program Topic—May, 1926

Leaders in World Brotherhood

Scripture: Galatians 3:26-28; Acts 20:24-27; 32-38.

The Board of Ministerial Relief safeguards the ministers whose message is that in Christ Jesus there can be neither Jew nor Greek, bond nor free, male nor female, for all are sons of God through Christ. These leaders throw themselves into the crusade for brotherhood over the whole country and beyond. They count not their own lives as dear unto themselves, so that they may accomplish their ministry. Sometimes they sacrifice their families along with themselves.—THE AMERICAN MISSIONARY, January, 1926, page 428.

The main work of the Annuity Fund carries itself without assistance from the apportionment, but offerings of the churches are needed for the payment of annuities to the older men under an earlier plan now in process of fulfilment. This is an imperative moral obligation, to meet which the Annuity Fund is assigned two per cent in the apportionment of 1926—an increase over the previous year.—"The Ministerial Boards", pages 10, 11.

The Board of Ministerial Relief votes pensions to ministers for whom the Annuity Fund came too late, and also provides for their widows and orphans.—"The Ministerial Boards," pages 12-16.

The broad field of service of ministers on the pension roll of the Board is shown in the story of Rev. Jonathan Edwards, D.D., in THE AMERICAN MISSIONARY of February, 1926, page 474; and in that of Rev. J. Frank Locke, M.D., THE AMERICAN MISSIONARY of November, 1925, page 331.

The brotherhood on the pension roll of the Board of Ministerial Relief includes American Indians, Hawaiians,

Negroes, Norwegians, Swedes, Bohemians, Germans, Japanese, and other nationalities.—THE AMERICAN MISSIONARY, June, 1925, pages 139-140.

A fascinating group of pensioners are fatherless boys and girls who are making school records of which to be proud.—THE AMERICAN MISSIONARY, May, 1926, page 92.

The Christmas Fund of the Board of Ministerial Relief opens to old and young a glad Christmas. It has also again this year provided a generous Christmas Emergency Fund from which checks go to them in hours of disaster the whole year through, and provide essential things that would be denied if pensioners were limited to the meager grants of the Board of Ministerial Relief.—"The Ministerial Boards", page 16.

Literature on the Ministerial Boards is sent free on application.

For general distribution:

"The Veteran of the Cross."

"A Brave and Beautiful Life."

For leaders of meetings:

"The Ministerial Boards," a 16-page booklet.

"For Value Received", the story of a home missionary family.

"Sunset", a dramatic presentation.

NOTE: Read with care the pages on the Ministerial Boards in THE AMERICAN MISSIONARY from month to month. These give acquaintance with the work of the Boards, and with the men and women they serve. Keep your AMERICAN MISSIONARY magazines on file for material to use in meetings.

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Missionary Methods

Aids to a Successful Missionary Program

By MAUDE EVELYN BRADLEY

USE of supplementary material furnished by the Missionary Board.

Four or five three-minute speakers.

Impersonations.

Tableaux: Scenes from mission fields; "living" missionary magazine.

Simple dramatic presentations.

Pageants, debates, question box.

Unveiling of missionary pictures.

Programs worked out by different groups or classes under one leader.

Inspirational talks by missionaries from the field or

officers from state or national headquarters.

Exchange of programs with other local churches.

Exhibition of missionary curios or pictures.

Mail bag program: Exchange of letters or cards with some mission school or church.

"Shower" for missionary box.

Intelligence test on missionary subjects.

Questionnaire on missionaries' names, stations, and so forth: Ask questions that can be answered with "true" or "false".

Personally conducted tour to "Picture Gallery", "Museum", "Hall of Adventure".

THE FOUNDATION FOR EDUCATION

Pacific University Invites Memorials

PACIFIC was started by the earliest settlers, and is the oldest school in this part of the world. Its life has been intimately associated with the upbuilding of the country. The graduates from this school for the last seventy and more years have led in journalism, legislation, education, business and professional life.

While its service has been great, its future will be greater, for it is of a lineage of colleges that stand first in the country. Harvard, Yale, and all the great New England and Middle West colleges have been founded by the people who founded Pacific University. It has always been called "The Little New England College of the West."

Colleges do not die. They are the most persistent institutions in human life. This is because they are back of all other forms of life. Governments change but colleges remain. They are sources of life. They live because they are the most practical forms of investment. They live because they give rise to deathless energies, inexhaustible intellectual abilities and the supremely necessary human expressions of spiritual life.

Pacific has had its discouraging years. That was due to the fact that those who managed its affairs did not know that colleges do not die. There was not a general and widespread understanding of the fact that elemental and spiritual forces bigger than any one man's knowledge were keeping it alive.

One of the reasons why colleges do not stop is that we have the world all made over again in each young life. The recurring classes of students pour into a college the inexhaustible energies of human spirits. Their years are to them all important. They go out and remake the world with their acquired abilities. Then a new generation comes to do the same thing over again and to do it ever better and better. So the college lives on.

The most deathless memorials in life are the names of colleges, and the names of the professorships and endowments in colleges. One might as well try to think of the impossible as to think of the disappearance of the name of John Harvard, or the other names that colleges carry down the centuries, sweetened by their owner's love of benefiting the youth of the ages.

There is the greatest opportunity imaginable for people of means and vision to control the future

through the implanting of their wills and beliefs in the minds of future generations. This is accomplished through the making permanent by their gifts colleges such as Pacific.

There is a hall on our campus that is in memory of Mr. Robert L. McCormick. Fifty men a year, more if it can be enlarged, will live there through the years to come, and will always remember the name and the faces of the donors. They will always remember also the ideals that made the gift to Pacific. Their lives will be influenced for high citizenship and the finest patriotism because of the days, weeks, months and years—the best and the happiest and most formative of their lives—that they spent in that hall.

Other names can live in the same way. It is possible for one with a million dollars to give his name to the college, and make the name mean more than the name of an ocean can.

There are loved and honored professors who have died in service and others who are still here and who will finally lay down their work because of having poured out their lives in service for which they have received only a bare living, and the satisfaction of having enriched others. There would be no finer service than for friends and groups of friends to establish a half-dozen chairs in the name of these professors, in various departments where these loved teachers have labored.

There could be no better service in the world than the erection of scholarship endowments for needy students, that those who aspire shall not be left to face life alone in their poverty.

Endowment for the increase of instructors' salaries will be the making of a larger and stronger college, and is imperative, so that they who teach shall not so seriously want; and they who are becoming famous for their ability shall not be constantly lost to other institutions or to business when the insistent call comes to them.

In all these ways men and women live on beyond the decay of the years. Their names and sacrifices endure. In their hearts lives the consciousness of being invested in life, not material things, in forces, spiritual and eternal. True enlightenment, moral values, social life and personal joys will forever be the compensations of those who make their loved ones or their own names live in college gifts.

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Supporting University Pastors at State Colleges and other public institutions of learning. Here are more than 20,000 Congregational young people, from whom must come the future leadership of the church.

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Better plans, methods, and materials for religious education, in Home, Church and School. Our national and field secretaries are constantly at work discovering and developing these, and making them available to the leaders in our churches.

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